

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Baptism of the Holy Spirit

By Rev. W. A. Criswell, Ph.D., D.D.
Pastor, First Baptist Church, Dallas, Texas

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:4-8.

The Holy Spirit is Christ's gift to the believer. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" (John 7:37-39). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). He is given us upon our acceptance of Christ as our personal Saviour. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). "While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:44-47). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). When we have Christ we have His Spirit; if we do not have Christ we do not have His Spirit. No man can come to know Christ except through the Spirit. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the

Holy Ghost" (1 Cor. 13:3). As the Holy Spirit is Christ's gift to us, so the believer is the gift of the Spirit to Christ. Without the convicting, regenerating power of the Spirit no man can ever be saved.

Prayer and the Holy Spirit

If the Holy Spirit is given us at our conversion, are we even to pray for the coming of the Spirit into our lives? If the date of Pentecost was set in Heaven, if He was coming anyway at an appointed time, then why a ten-day prayer meeting before Pentecost? "These all continued, with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

There are many who say we are not to pray for the Holy Spirit. They point to the fact that this pre-Pentecostal prayer meeting

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SEE \$1 BARGAINS

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One of the Third Prize Winners in Third Annual \$1,000 Sword Evangelistic Sermon Contest

The TRUTH That TERRIFIES

by Evangelist Leslie Greening

13 Wollaston Road, Dorchester, Dorset, England

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:24, 25.



Rev. Leslie Greening

Some years ago a terrible accident occurred in my country in which a number of lives were lost, and a Court of Enquiry was afterwards held concerning it. The prosecution sought to establish that no red flag was exhibited, according to the requirements of the law, to warn oncoming traffic of the danger on that particular stretch of road. The defense, on the contrary, alleged that there was, and to settle the dispute they were asked to produce the flag in question. When this was held up for the jury to inspect, it was found that constant exposure to the elements had reduced its colour to a very pale pink that conveyed no message of warning at all.

So with the red flag of warning that should fly from every pulpit, telling men and women to "flee from the wrath to come" (Matt. 3:7). I greatly fear that in many

cases the winds of modernism and "advanced thought" have so completely changed the color of the preacher's flag that its message has become meaningless and useless. If there is one thing, dear friends, for which I humbly thank God, it is that not all the plausible arguments of the modernist (however high his ecclesiastical standing or his scholastic attainments), nor yet the passing of the years, have paled my warning flag. Once more I would seek to lift it high in this message, as crimson as the first day I held it aloft in my Master's name, and bring before you all, as the great apostle brought it before Felix, on the occasion which our text describes—THE TRUTH THAT TERRIFIES.

There is a slight alteration in the revised rendering of verse 25, which indicates, in even more striking language, the effect of Paul's faithful message upon the Roman Governor, Felix, for in that version we are told that as his Jewish prisoner reasoned of righteousness, self-control, and judgment to come, "Felix was terrified." In an overwhelming conviction of his desperate need, and with a panoramic vision of the coming Great Assize, Felix was seized with a Spirit-wrought terror, which could have led to conversion, had he not deliberately

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Barthian Theology Today

By Professor R. Laird Harris, Ph.D.
Professor of Biblical Exegesis
at Faith Theological Seminary

(This article on Barthianism was presented as an address at the Second Biennial Conference of the Far Eastern Council of Christian Churches, affiliate of the International Council of Christian Churches, Karuizawa, Japan, July 31st, 1953.)

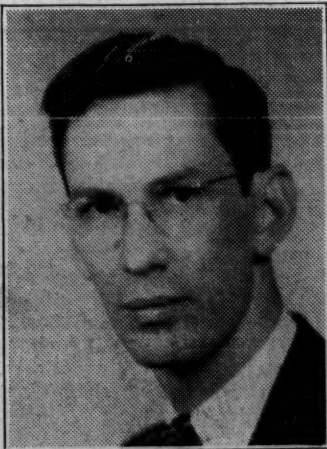
The theology of Karl Barth began to be published in Europe just after World War I. It rapidly gained ground in Europe, and lately has been widely accepted in the United States. Another European who has adopted and advanced this new theology is Dr. Emil Brunner. Dr. Brunner has been active in America, and his books have been translated even more than Barth's. Dr. Brunner's teaching in Japan in the Tokyo Christian University will doubtless help the new doctrines to take root and spread throughout the East.

The new theology goes by various names. It is called neo-orthodoxy, the theology of crisis, and the theology of the Word. A still better name is "The New Modernism," because it still agrees with modernism in many ways, although it approaches the subject from a new angle. Especially well-known American representatives are Reinhold Niebuhr and Paul Tillich of Union Seminary in New York, Edwin Lewis of Drew

Seminary (Methodist), and Mackay, Piper and Homrighausen of Princeton Seminary.

Background

First of all, we wish to show
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Dr. R. Laird Harris

MAJOR GENERAL Naaman

by D. L. Moody

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—II Kings 5:1-3.

Our subject tonight is Naaman. We are told that he was a great man—but he was a leper. He was a great general—but he was a leper. He had been very successful in war, and his king had greatly honored him—but he was a leper. Day and night this terrible

fact tortured him, and I suppose he thought he had to go down to his grave with that loathsome disease upon him.

But among the Hebrew captives was a little girl who waited on

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Dr. W. A. Criswell

LOVE, COURTSHIP AND MARRIAGE

for
Christian Youth
by William W. Orr, D.D.
Pastor, Hope Union Church, Rosemead, California

(THIRD ARTICLE IN SERIES)

Don't Be Confused by "Reel" Love

Moving pictures are such fun. That's because everyone loves a story. And on the screen you see the story as well as hear it. They make a lasting impression too. For it's a fact that we remember what we see much longer than what we hear.

But while we enjoy moving pictures, the Hollywood type of amusement film is another story indeed. An impartial survey conducted by educators revealed that the theme of most movies was a rather sorry trio, crime, sex and love. There's little doubt but that the makers of these films have sadly misused their high opportunity to do good, and have purposely catered to the evil natures and baser passions of men. How can born again Christians afford to view these pictures at all?

At any rate, don't take the movies' portrayal of love for the genuine article. The facts are, the "reel" love is not love at all. It's a sorry mixture of impurity, unfaithfulness, selfishness, disregard for honor all covered over with a thick layer of purple passion. In many films there's not the slightest resemblance to authentic love.

On the screen the emphasis is on the physical side. The stars flit from one embrace to another. They kiss and kiss and kiss again. One is naturally led to think that this is all there is to love. What is not shown is the spiritual side. That love is first the union of the heart. That love is the intimate affection and communion of the soul.

In the movies love overrides everything. Whether the so-called love is right and honorable doesn't seem to matter. If a husband stands in the way, love brushes that off. Triangles flourish, conventions are flaunted, purity is laughed at. To tell the truth, movie love isn't love at all, mostly it's tinsel lust.

Have nothing to do with it. Don't build your own love life on it's faulty standards. Know the true principles of real love from the living and written Word of God (I Cor. 13:4-7; John 15:13; I John 4:10).

Real Love Has a Pure Mind

Clean living demands clean thinking. The Christian who earnestly desires his love life to be pure must resolutely stand guard, sword in hand, over his thought life (Ps. 119:11). And in today's evil-minded world, this calls for courage of the first order.

Our day exhibits a dangerous laxity in moral standards. Off color literature, risque pictures and even conversation which our fathers would not have tolerated are commonly accepted today without even batting a base eye. Ethical barriers are perilously low. And unless something is done our beloved country will be engulfed and destroyed by this flood of immoral filth.

For example, our current "literature." The predominate purpose of our magazines seems to be to display the nude figure. Our best selling books are given over to crime, illicit love, sex triangles or worse. Even our children's books run the gamut of nudity, shady dealings and slangy talk. The consequences of literature like this could eventually wreck our nation.

Sometimes it seems the whole country has gone stark sex-crazy. The billboards, movies, dancing, radio and television all incubate the type of love which is the Devil's own. Women's fashions and especially beach and outdoor wear cater to sensuality that destroys pure love. And the philosophy which spawns the whole sorry mess is one which urges you to enjoy your physical senses to the full today, and forget about tomorrow...and God.

What can the Christian do? We can't avoid seeing these things, they're on every hand, and then some. But don't despair, don't surrender. There's victory for you. God advises that when evil suggestions arise, you turn and run (II Tim. 2:22). Run like mad away from it. That's not cowardice, that's real courage, all wool and a yard wide.

Then, fill your mind with the right kind of thoughts. Saturate your thinking with Scripture (Ps. 1:2). Talk incessantly to others about God's love. Keep busy as a cranberry merchant for Christ.

This is not mere piousness. This is the answer to the problem.

Promiscuous Petting Is Not Love

You can argue till you're blue in the face that everybody "pets" and that there's really no harm in it, but you won't change the fact that promiscuous petting is NOT love, it's a cheap substitute, could have dangerous consequences, and it's way out of bounds for real Christians.

By "petting" we mean that rather wholesale type of fondling and kissing that's common today. It's variously labeled necking, pitching woo, love via the braille system, etc. Many young people today mistake it for genuine love.

Don't misunderstand me. I'm not objecting to loving someone. Love is basic and as old as life itself. What we do object to is the idea that young people can't go anywhere together without feeling they must engage in a heavy "petting" session before they part.

The sad thing is that many Christian young people are not careful here (Phil. 4:8). Fellows and girls who claim to be entirely surrendered to Christ are guilty of almost indecent, certainly immodest familiarity with each other's bodies. That's wrong (Col. 3:17).

Listen to me...it's quite all right to end a date with a sincere expression of appreciation. No girl need feel obligated to pay for an evening's pleasure by submitting herself to be mauled and pawed over on the way home. And the fellow who demands such "pay" isn't worth having as a friend.

A girl's kisses and caresses are her choicest possession. To give them indiscriminately to everyone is to make them cheap, common and worthless. Promiscuity in petting robs every girl of her self-respect and of her desirability. The girl who pets with every chap who happens along just isn't wanted. While the girl who reserves her caresses for the "one and only" man in her life is much sought after. This is not only "old fashioned"; it's also good common-sense.

But there's a deeper meaning to this matter of petting. May I speak very plainly here? God made men and women for each other (Gen. 2:18). Physically as well as spiritually the sexes are made to complement each other. Temperaments are made to harmonize, abilities to supplement. So also are the bodies of men and women. Each is made for the other. Neither is complete in itself. This is God's wise plan.

Then, it is by the deep, inner spiritual and physical experience of the love of a man and a woman that life's highest pinnacle of ecstasy is reached. And from this union of both spirits and bodies God has chosen to bring forth earth's most amazingly wonderful miracle, the birth of a living child.

Now love is encouraged and stimulated by physical caresses. God has planned it so. And woven into the bodies of men and women are certain natural sex functions that are aroused by physical stimulation or petting. These love-functions, under the proper circumstances, produce the absolute quintessence of human happiness. They are the most sacred experience in life.

But these expressions of love are only right and proper when both fellow and girl are eternally pledged to each other, and when that pledge has been sealed by solemn marriage vows (Matt. 19:5, 6). For others to indulge in love and caresses without benefit of the blessing of God and the sanction of the law of the land, is to grievously sin before God, and to deeply stain the soul (Matt. 5:28).

That's what makes petting wrong. Such cheap caressing drags in the dirt that which God intends to be most beautiful. It makes hard and callous the finer sensibilities of both boy and girl. It robs both of the ability to enjoy true love. It spawns jealousy. It leads to insipidness. It's the tool of the Devil. And it could lead to immorality of the worst sort.

Girls and fellows should enjoy each other's company. In the world there are ten thousand things to do and see...together. But let the companionship always

"In some Christian literature, man, doctrines of man, etc., are lifted up, but thank God there is

A Paper That Lifts Jesus Up and Feeds Hungry Souls!"

By Evangelist Robert L. Sumner, Editorial Assistant

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For a limited time we are offering THE SWORD OF THE LORD at a special low bargain rate when subscriptions are sent in to us in groups as small as three. In addition, we give you a lovely gift for helping us make THE SWORD known to others. Here is the set-up: For every 3 yearly subscriptions to THE SWORD OF THE LORD, either new or renewal, for \$5, we will give you a beautiful paper bound copy of Dr. Rice's marvelous and popular book, *Prayer—Asking and Receiving*, a Bible manual of 21 great chapters printed on 328 large pages. We printed a special new edition for this offer and the paper bound copies can be obtained in no other way but by sending subscriptions. A free copy will also be given with each three-year subscription sent with \$5.

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Will you subscribe for your pastor and other ministers of your acquaintance? Already THE SWORD OF THE LORD goes into the studies of some 39,000 preachers each week. Thousands of ministries have been made over and revolutionized through the influence of this paper. My own ministry has been molded and helped immeasurably by its pages. And typical is a letter received from a Baptist pastor in Tasmania, Australia, calling THE SWORD his "assistant pastor" and adding, "Whilst writing I would like again to express my appreciation of THE SWORD. It really keeps the 'fires' burning in the soul. As a busy pastor it is a tremendous help in preparation of sermons. You will be glad to know in recent months fifteen folks have come to the Lord and into church membership, and a number of others into a richer experience; three are preparing for Bible Institute training. The ministry of THE SWORD to my own soul has played no small part in these movements of the Holy Spirit." Please help us get this paper into the hands of preachers.

Act Today!

Sit down immediately, while the matter is warm on your heart, and prayerfully make a list of those you feel should receive THE SWORD OF THE LORD. Write their names and addresses plainly on a sheet of paper, indicating whether they are "new" or "renewal," and mail them with your check or money order to THE SWORD OF THE LORD, Wheaton, Illinois. As soon as we receive them we will send you one paper bound copy of *Prayer—Asking and Receiving* for each 3 yearly subscriptions for \$5 and one cloth bound copy (or two

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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be on a "hands off" basis. That's both safe and right.

(From 32-page pamphlet, price 25c. Published by Van Kampen Press. Used by permission.)

Learn to Pray!

PRAYER ASKING and RECEIVING

by Evangelist John R. Rice, Editor

This book has been for 12 years America's best seller on prayer. 21 Chapters of blessing. See that others read and are blessed. GET WHAT YOU NEED FROM A PRAYER-HEARING GOD!

CHAPTER V

Praying for Daily Bread

I. How God Gives Food, Clothes, Money, Jobs, Cars, Other Material Blessings in Answer to Prayer

When Jesus taught His disciples the model prayer He said,

"When ye pray, say, Our Father, which art in heaven... give us day by day our daily bread" (Luke 11:2, 3).

Jesus plainly commands us Christians to pray for our daily bread. And of course He meant not only bread, but all our necessary food, and other material necessities.

In Matthew 6:9-13, Matthew gives the Lord's Prayer, or the model prayer, and the request is, "Give us this day our daily bread." Then following that in the same chapter the Saviour commanded us not to lay up for ourselves treasures on earth and said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. 6:25), and then reminded us that our heavenly Father feeds the fowls of the air and clothes the lilies of the field.

So there can be no doubt that the Saviour intended us to pray for bread and clothes, and all the material blessings. All of our physical needs are matters to be taken up with our heavenly Father in trusting prayer. And when the Lord Jesus commanded us to pray for daily bread, He implied forcibly that the heavenly Father will surely grant this request. How bold we ought to be when we come to our own heavenly Father and ask Him for bread for today!

How many wonderful miracles God has worked, recorded throughout the Bible, simply to give people necessary food!

God gave the children of Israel manna from Heaven full forty years, six miracles a week, year in and year out, that the people simply might be fed (Exodus 16:35). And God was so anxious for people to remember His willingness to give daily bread that He had the children of Israel to put a pot of the manna away to keep in the Holy of Holies through the centuries to remind them of God's willing and loving providence (Exodus 16:32-34). But the Lord cared as much for their clothes as for their food, and He saw that their garments waxed not old and that their shoes did not wear out for forty years (Deut. 29:5). And He gave the quail when they were hungry for meat (Exod. 16:13; Num. 11:31). He gave them water out of a rock when they were thirsty (Num. 20:11). He made the bitter water of Marah sweet (Exodus 15:25).

Food, drink, clothes—these are matters to be freely taken up between a child and his father, between a Christian and his heavenly Father!

God gave a hollow place in the jaw bone of an ass with which Samson had killed a thousand Philistines and there came out water that he might drink so he would not perish (Judges 15:15-19).

God fed Elijah with ravens (I Kings 17:3-6). Twice a day Elijah had bread and meat brought from ravens, and drank of the brook. Then God sent him to the home of a widow in Zarephath and the handful of meal in a barrel and the bit of oil in a cruse neither wasted nor failed, but God miraculously multiplied them to feed His prophet and the widow and her son (I Kings 17:9-16). God is definitely interested in the

comfort and welfare of His people. God even sent an angel to bake a cake of bread for the discouraged Elijah, and to refresh him with water (I Kings 19:5-7).

It is remarkable how many miracles of the Saviour were done to provide somebody with physical necessities. The first miracle the Saviour did was to turn water into wine in Cana of Galilee (John 2:1-10). When Jesus planned to call Simon Peter and James and John to follow Him and be His disciples, He said to Simon, "Launch out into the deep, and let down your nets for a draught," and the nets "enclosed a great multitude of fishes; and their net brake" (Luke 5:4-8). How impressive that this was a miracle of food! Then the Saviour later fed 5,000 people with five little barley loaves and two small fishes. And again He fed 4,000 people on another occasion. These are miracles of food. Then when Jesus had risen from the dead He went to Galilee, where the disciples had fished all night, catching nothing; and again He filled their nets, this time with 153 great fishes (Jno. 21:11).

Meantime He Himself had built a fire of coals and cooked their breakfast by the lakeside (John 21:5-12). The Lord Jesus was interested in food, and how glad He was to supply it for hungry people.

And Paul rejoiced because the saints at Philippi had sent him food and other good things by the hand of Epaphroditus; and he wrote to say, "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:18, 19). Paul took this food as being sent from God and promised that these beloved saints who cared for God's apostle should likewise have all their needs provided.

How often I have met the sin of unbelief as regards God's willingness to give physical blessings! Frequently people tell me, "Earthly blessings were for the Jews, but God gives to Christians heavenly blessings." I do not know who invented that wicked alibi of unbelief; I have known many good men to quote it. But it is certainly not true. God is as willing to give daily bread to Christians in the New Testament as in the Old Testament. His plan has never changed. In James 1:17 we are told, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." On this matter of supplying Christians' needs God never varies; there is never a shadow of turning away from His goodness in providential care for His own!

I know that God gives great spiritual blessings in answer to prayer, but I am equally sure that He longs to give us our daily bread, and raiment, and to supply all our physical, material needs. Every Christian should read the life story of George Mueller, the man who built orphan houses at Ashley Downs in Bristol, England. There he housed over 2,000 orphans; and the money for every building, the money for every

Dr. John S. Wimbish says:

"One of the Best ... Ever Written"

Dr. Wimbish, pastor of the historic Calvary Baptist Church in New York City, joins scores of other distinguished ministers in praising the editor's book on prayer. He wrote in *The Calvary Pulpit*:

"Multitudes have been blessed by the writings of Dr. John R. Rice, but many of us believe that his book entitled *PRAYER—ASKING AND RECEIVING* is the greatest of his works. No person can read this book without being driven to his knees. Immediately as it came forth from the press it set the Christian world to talking about prayer. In my estimation it is one of the best books ever written on this subject."



Dr. John S. Wimbish

And in a letter to the editor he commented, "Your book entitled, *PRAYER—ASKING AND RECEIVING*, is indeed a masterpiece. I wish that every Christian worker, as well as every child of God, could read it."

You will surely agree with Dr. Wimbish's testimonials when you read Chapter Five, "Praying for Daily Bread." Here is plain, scriptural, proven teaching about praying for daily needs. Dr. William R. Newell, noted Bible teacher and popular author, wrote that the story about Mrs. W.—in this chapter was "worth more than money!" And so it is!

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meal, the supplies for all the workers came in answer to prayer without ever taking a public collection and without ever appealing to any man for money. Hundreds of missionaries were supported, many thousands of copies of the Scriptures were circulated, millions of tracts were printed and given out, schools for poor children were established and maintained; and in George Mueller's lifetime over seven million dollars in money came in simply in answer to prayer, without ever asking a soul for a penny! (See "George Mueller of Bristol," by A. T. Pierson, published by Revell.)

George Mueller abundantly proved that God answers prayer about food and clothes and the ordinary necessities of life.

Let no one think that to pray for material things marks one as less spiritually minded. No, the opposite is true. One who gets his prayers answered about daily bread will be more likely to pray for the salvation of sinners, and more likely to get what he prays for!

Repeatedly in the Bible we are encouraged to pray for material things because God gave His Son to die for us. In Romans 8:32 we are encouraged with these blessed words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If God loved us enough to let Jesus die for us, He loves us enough to answer our prayers and give us all things needed, even material things.

II. A Personal Testimony to Answered Prayer in Material Things

This is not theory with me. I feel impelled to give my personal testimony and say that I know God answers prayer about material things: about food, about

clothes, about money, about jobs, about automobiles. I can say like David, "This poor man cried, and the Lord heard him" (Psalm 34:6). I can say with him, "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing" (Psalm 34:10). In literally hundreds of detailed cases God has supplied our needs in answer to prayer. I think it will glorify the Lord and encourage the saints for me to tell briefly some of the things that God has done for me in answering prayer about material things.

In January, 1916, I was twenty years old, living on a stock farm near Dundee, a little cow town in west Texas. God stirred my soul with a desire for an education, yet I knew of no way to get money to go to school. My father did not have it. I had about \$9.35 besides my horse and saddle. I had tried to borrow money at the bank, had tried two well-to-do friends, had tried to sell my horse. But it was a time of financial stringency everywhere and

(Continued on page 12)

THE EDITOR'S Notes by John R. Rice

The Editor in Miami, Florida

Next Sunday, February 20, the editor begins a thirteen-day revival campaign with the Sylvania Heights Baptist Church, Miami, Florida, Rev. Wayne Van Gelderen, pastor. The Sylvania Heights Church has just completed a fine new auditorium seating 700. In the past they have been compelled to have two services on Sunday morning to care for the crowds. The church is the center of a rapidly growing section, and we believe God has raised it up for great usefulness in these days under the earnest leadership of this godly young pastor, a graduate of Bob Jones University, a sound Gospel preacher.

Mrs. Van Gelderen was formerly one of my secretaries. Mrs. Rice and my secretary, Viola Walden, will go with me to the revival. And we hope to meet great groups of friends from south Florida. Will you please pray that God will bless us there? As usual, it is very important that my mail be addressed to me at Wheaton, Illinois, and things that need my personal attention will reach me the next day by air mail and be much surer of proper handling and immediate attention. Please pray!

At Newton, Kansas,
March 6 to 13

We will be at the annual Bible conference in the city auditorium at Newton, Kansas, for eight days, March 6 to 13. Churches in the whole area will be co-operating, and we expect a capacity house. The editor will be speaking in several colleges in the area also. Please pray.

That Sermon From England!

We hope you will read the sermon, "The Truth that Terrifies," (Continued on page 9)

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Many Saved in India

K. V. Cherian reports, "We feel that the booklet, 'What Must I Do to Be Saved?' in Malayalam has produced the maximum result. We have much more than a thousand decision cards filed here. . ."

Brothers Joe Weatherly and Don Hillis, Youth for Christ representatives and missionaries in India who acted for us in organizing missionaries of various missions for the publication and distribution of our booklet, "What Must I Do to Be Saved?" in several languages in India, recommended that we let Mr. K. V. Cherian of the All Kerala Christian Fellowship, Tiruvalla, Travancore, South India, handle the translation and publication of "What Must I Do to Be Saved?" in the Malayalam language, which we were glad to do.

Following is a remarkable letter from Brother Cherian which we quote in full. It tells about many saved through this mission work which THE SWORD OF THE LORD readers have supported.

The letter is dated January 13, comes air mail from India. Brother Cherian writes:

"Dear Brother Rice:
"Greetings in the precious name of the Lord Jesus!"

"Thank you very much for your good letter. We feel that the booklet, 'What Must I Do to Be Saved?' in Malayalam has produced the maximum result. We have much more than a thousand decision cards filed here which have been received from some of the readers. People here are not in the habit of filling up decision cards. That is something new to this country. So I certainly believe that at least a few thousands must have made a decision in their own mind. From the time I started to distribute these tracts there has been constant requests begging us to send more tracts for distribution. They have realized the effectiveness of this tract. Several people have come here and literally begged us to give them more copies, for distribution. I had to be very unkind to them because I did not have more copies to give. I have filed up the several requests that have come for more copies. So if I can have one hundred thousand copies of this tract it can be distributed immediately. I feel that this tract is making a very great impact in the evangelistic efforts.

"The printer who printed this for me is a good Christian and he is giving the maximum concession on it. The printer is very much interested in evangelistic work, so he is doing a favour.

"So if you can send funds for the printing of at least another fifty thousand we can make very effective use of it. I am very happy to note that you will be sending three hundred dollars for another fifty thousand.

"I am herewith sending a copy of the circular letter which will give you some idea regarding the way that the Lord is blessing our efforts here. Please continue to pray for us. I shall be looking

Major General Naaman

(Continued from page 1)

Mrs. Naaman, and who, I doubt not, had been brought up by her praying mother to trust in the God of Israel. She was not ashamed to confess her faith, and there is no doubt but she was a good and truthful girl, or else no one would have believed her strange words.

One day she said to her mistress, "Would God my lord were in Samaria! for he would recover him of his leprosy."

Her mistress looked at her with amazement. "What! What is that you say? Cure my husband of his leprosy? Did you ever hear of his curing a leper?"

"No," says the little girl, "I didn't; but I have heard of his doing greater things than that would be." And then, perhaps, she told how the prophet had taken the mantle of Elijah and smote the River Jordan with it, and it opened and let him through dry-shod; and how he had saved the two sons of that widow from being sold into slavery by means



D. L. Moody, famed evangelist who founded Moody Church

of that little bit of oil; and how he had raised to life the dead son of another woman. Naaman hears it and believes the little girl, so he goes to the king about it.

"I'll tell you what I'll do," says the king, "I'll write you a letter of introduction to the king of Israel, and you go down and try it." So he gives him a letter to the king, thinking, if the thing is possible the king will know all about it, of course; and off the man goes, about one hundred and fifty miles, to see the king of Israel. He took along a pretty good doctor's bill, too; I don't just know how to figure it, but it was over a hundred thousand dollars, and with the letter to the king, no doubt he thought everything was all right.

I can see him and his escort sweeping out of the gates of Damascus, and coming up, in due time, to the palace of the king of Israel in grand style. He sends in the letter, and when the king reads it he turns round and says,

"What does this mean? Am I God, to kill and to make alive? Here is the king of Syria sending me a letter saying, 'Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy.' This means war; the king of Syria

(Continued on page 5)

Origin of "THE SAWDUST TRAIL"

By Mrs. Billy Sunday

When Billy (Sunday) and I were holding a campaign in Beltingham, Washington, some years ago, we were taken into some of the dense forests in that part of Washington and were told about the men called "scalers," whose business it was to figure out how many feet of lumber could be cut from a certain area. Instead of carrying a compass to find their way out when their job was finished, they took the easy way of carrying a big sack of sawdust, a rope attached and thrown over the left shoulder. When they moved from one location to another, they just reached into the sack and scattered sawdust on the ground. Finally, when work was done, they would say, "I'm ready to start home now. I'll be all right if I can just find the sawdust trail."

The first night that Billy Sunday gave the invitation to come forward and accept Christ, someone called out from the audience, "Why, they are hitting the saw-

ministerial students and preachers and have promised to send more as needed. Please pray for this mission work. We are helping to print soul-saving literature in some 20 languages and we greatly need your help. We believe this is a wonderful investment that will bear fruit in the saving of many souls and bring great rewards in Heaven.

Address your letter to The Sword of the Lord, Wheaton, Illinois, and if God leads, designate money for the Sword Free Literature Fund.

Dr. Bob Jones SAYS:



Bob Jones University is in its twenty-eighth year, and I was an evangelist twenty-eight years before I founded the University. You see, I started to preach when I was just fifteen. I was active in the great days of evangelism when the evangelists were preaching to a million people a day in America. It was through the influence of the great spiritual awakening that the United States went legally dry. There was deep and pungent conviction in those old campaigns.

As I went around in my evangelistic work, I met many young people even in those days who had gone away from homes to colleges and universities and had come back home not only with their faith shattered, but in some cases their morals were wrecked. Between my evangelistic campaigns, I went from place to place giving a lecture sermon on the subject, "Perils of America—Where Is This Nation Headed?" I told the people what was going to happen, and it has happened. I knew the do-as-you-please, satanic philosophy that was being subtly injected into educational institutions was not only going to produce broken homes and juvenile crime but bring to America a wave of moral looseness which would sweep over the nation. I founded Bob Jones University as a protest against what was happening.

I made up my mind to found a base of aggressive, old-time, fighting orthodox, evangelistic propaganda. Bob Jones University is a regularly standardized educational institution with high academic standards and is efficiently run,

but it is more than that. It is sending out old-time Gospel messengers to the ends of the earth. It is not only earnestly contending for the faith, but it is propagating the faith that was once for all delivered to the saints.

We are not asking the religious liberals or the people who accept this satanic philosophy that has well-nigh wrecked the morals of this nation to support Bob Jones University. We do not have their approval and do not want their financial support. We are appealing to the folks who believe in the old-time religion and the old-time Christian decencies to stand by us.

Please remember that we have recently launched an expansion program that will cost us \$1,500,000. We must have your help to put this over. We are counting on you. You can afford to invest some money in this expansion program. Young people need what we have here at Bob Jones University, and our country and the world need this Christian testimony and the leadership of the type students the institution is sending out. We want you to help us select the right kind, and we want you to help us make additional room for them. Remember, we are still putting money into the mission field, and we need more money for this, and we also need additional Student Loan Endowment Funds. Please pray for us, and please let us hear from you, and God bless you every one.

Bob Jones, Founder
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Major General Naaman

(Continued from page 4)

is trying to get up a quarrel with me"; and the king of Israel rent his mantle from top to bottom.

It is not long before the news of it goes through the whole city, and at last it comes to the ears of Elisha that the king has rent his clothes on account of a letter which a Syrian general has brought him, asking him to cure his leprosy. So he sends word to the king, saying,

"Wherefore hast thou rent thy clothes? let him come to me, and he shall know that there is a prophet in Israel."

So the man goes down to the house of the prophet, a very plain house it might have been, and sends in word that Major General Naaman, of Syria, is outside. No doubt he thought the prophet would feel very much honored by the presence of such a great man, but the prophet doesn't even go out to see him. He merely sends out his servant to say to him,

"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Now Naaman is as mad as he can be.

"The idea! Go and wash in Jordan! That ditch! We wouldn't call it a river at all in Damascus. Does he mean to insult me? Does he mean to insinuate that I don't keep my body clean? I thought—"

Ah, that is just the trouble. He had marked out a way of his own for the prophet to heal him, and was mad because he didn't follow his plan. That is just the trouble with a great many people who come to God to be saved. They think God ought to come in this way, and He comes in that way. No matter what way you have marked out for God, He will take some other way. You will never get into God's kingdom till you are ready to come in God's way.

"I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

He might have said, "I thought he would come out, and bow, and scrape, and be very much honored at receiving a call from the distinguished Major General Naaman, and instead of that he pays me no attention at all!"

That is just the way with some seekers of religion; they don't want to be converted in this way, but in that way; sometimes they won't be converted in such revival meetings as these, but must be converted at some regular church. Sometimes they say "I won't be converted at a Methodist church, if I am not converted at all." Or, "I won't be converted in a Baptist church, anyhow." But the very way they won't go is the way they must go, for God sees it is necessary to break their stubborn wills and mortify their pride.

Naaman's pride has got a ter-

rible blow right over the head, and how terribly mad he is! But his servants are pretty shrewd fellows, so they let him cool off a little, and then they begin to talk to him.

I tell you I had a thousand times rather a man should get mad under a sermon than go to sleep under it. If he gets mad and goes out he will come back again when he gets over it; but if he is asleep it is all lost time trying to save him.

"Now," said the servants, "if he had told you to do some great thing wouldn't you have done it? Suppose he had told you to take cod-liver oil three times a day for ten years, wouldn't you have done it? If he prescribed some awful bitter drug wouldn't you have swallowed it? If he had told you to go and bring him twice as much money wouldn't you have thought the cure cheap enough at that price? And now, when he says, 'Go wash in the Jordan seven times,' hadn't you better do it?"

There is one thing in Naaman's favor, he took the message, though he didn't like the messenger. Down to Jordan he goes, and dips himself once in the water, saying to himself, "They will laugh terribly at me when I get back if I don't get cured of my leprosy, so I may as well try it." But when he comes up and looks to see if his leprosy is one-seventh gone, and finds no change at all, he begins to be discouraged. But he is in the way of obedience. God's prophet has told him to dip seven times, and he is going to do it.

"Behold, to obey is better than sacrifice." If ever you get out of the pit of Adam you must get out just where he got in. He got in by disobeying God, and the way out again is by obedience. Down he goes the second time.

Now, if there had been some of these Chicago Christians there they would have said, "Well, Naaman, how do you feel now?" But he didn't feel any better. Down he goes the third time, and again, and again; still no change. The sixth time he comes out and shakes himself, and rubs the water off him, and looks at his flesh. Still no improvement! Once more; and now, as he comes up, he feels a thrill of health; as quick as he can get the water out of his eyes he sees that he is cured! His leprosy has floated away in the waters of Jordan—the waters of death and judgment—and now he comes out in a new body—a resurrected body!

He lost his temper; then he lost his pride; then he lost his leprosy; that is generally the order in which proud, rebellious sinners are converted.

And now how happy he is. Hear

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him shout, "This is the happiest day of my life. I am cleansed! I am cleansed! I am a leper no more!"

Away he goes to the prophet's house and offers him the gifts he has brought, but the prophet won't have anything at all.

It would have spoiled this beautiful story if he had taken anything for his work. "The gift of God is eternal life." You cannot buy anything of God. So far as God and his prophet are concerned, Naaman takes back to Syria with him everything he brought—except his leprosy.

That is the way with you, sinner. When you come to Christ, you haven't anything that Christ wants to take from you except it be your sins. Naaman might have taken his leprosy back with him if he had not obeyed the prophet and dipped seven times in Jordan; and you will take your sins down to death with you unless you submit your will to Christ. The battle has to be fought out on the line of your will. Who will obey Him tonight? Who will trust Him tonight? May God open your eyes and show you how to be saved!

—THE END—

Barthian Theology Today

(Continued from page 1)

the background of the New Modernism, which helps somewhat to explain its rapid growth in our present confused age.

The views of Barth and Brunner were given by Soren Kierkegaard in the last century, but they were not then accepted. Only after World War I in Europe, and during World War II in America, did these views gain predominance.

The fact is that, in the face of the colossal problems of our day, modernism has been shown to be bankrupt. The two main points of modernist theology were the inherent goodness of man, and the consequence that the world is getting better and better. Apart from the fact that both of these points are contrary to the Bible, the events of the late years have proved that they are also contrary to fact. The war and the brutalities of concentration camps have shown the inherent sinfulness of man rather than his goodness. And the troubles of the post-war world, with its looming specter of communism, and possibilities of extinction by atomic warfare, have shaken the easy optimism of the last generation. It is not easy to believe that the world is getting better and better. Modernism does not face the facts. It does not have a message for today. For this reason, those who formerly espoused the modernist teaching have found it necessary to change their message.

The New Modernists are keen in their condemnation of modernism. An interesting paragraph from Brunner's *Christianity and Civilization*, Part I, page 67, shows how bankrupt Modernism is seen to be:

"This optimism, threatened by the truly irrational social conditions, which had actually been created by the revolutionary progress of technical industry, could be sustained only by the hope of a social paradise which Karl Marx preached as coming inevitably. But then came the time when this intoxication began to wear off, when it became more and more apparent that, in spite of all school education, men were not becoming better, that, in spite of all technical progress, life had not become more human, but on the contrary more and more inhuman."

Above all, the disillusionment was hastened by the first great and the second even greater, shock brought about by the first and the second world wars, with

their revelation of demonic, even diabolic, backgrounds of human existence and human nature. The belief in progress had played out its fatally dazzling role, and Western humanity, which had staked all its hope on this one card, found itself facing the nothingness of despair. Now, in view of the ruins of his civilization, in uncertainty as to whether the past storm, which had destroyed in a few years what centuries had built, might not soon be followed by another even more terrible, which would mean the end of all civilization, perhaps the end of humanity itself—now, faced by all this, mankind experiences the dawning of the fearful and disastrous thought that life probably has no meaning at all."

But for another reason modernism is bankrupt. Modernism for years has pictured Jesus as merely a great teacher. To do this, it had to discount the witness of Paul, deny the historicity of John's Gospel, and cut up the Synoptic Gospels. In this way, by getting down to what they thought was the kernel of the Gospel, they thought they could get a picture of Jesus as merely a teacher.

But later, close study of the New Testament by the modernists themselves has convinced them that it is not so easy to do this. They find the emphasis on Jesus' deity not only in John, but also in the Synoptics. And it is not in incidental verses only, but in verses found in both Matthew and Luke, therefore in what they think is an original source, often called Q. Christ is presented as a judge even in the Sermon on the Mount. Such detailed study by the modernists themselves has convinced many that, even in the kernel of teaching which they admit to be original, Jesus claimed to be the eternal judge who would come on the clouds of Heaven. Jesus Himself claimed to be God. Since the work of Wrede, Schweitzer, Bultmann, and others, modernists can no longer claim that He presented Himself as merely a teacher. Who then was He? Modernism again has no satisfactory answer. Modernism is bankrupt. And the modernists are looking for new answers. These are probably the main reasons for the rapid growth of neo-orthodoxy.

Now we may rejoice to see that modernism is thus defeated. We are amused to see again that views which opposed the Gospel of Jesus



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Formerly at Wilmington, Delaware, Faith Theological Seminary is now in its own home at Elkins Park, Philadelphia, having purchased the eight million dollar Widner estate for a fraction of its value. Faith Seminary is Presbyterian in doctrinal setup, but is without any direct denominational support or connections. Scholarship is high. The school takes an out-and-out stand for the great fundamentals of the faith. Tuition, rooms, library, entrance and graduation expenses are free. Resident students pay for their own food. The school is literally "Faith" Seminary. We appreciate the tremendous article by Dr. Laird Harris on Barthian theology in this issue of THE SWORD OF THE LORD. For further information, write Faith Theological Seminary, Elkins Park, Philadelphia 17, Pennsylvania.

Christ, which were called the assured results of scholarship, which were advanced with all kinds of authority and denominational power, and with the prestige of large schools, is now shown to be wrong. In the providence of God, history has shown that, after all, Warfield, Patton, Sayce, Delitzsch, Robert Dick Wilson, and Machen were right in their opposition to modernist views. This is the Lord's doing, and it is marvelous in our eyes.

It is natural that some fundamental Christians, who read how Barth and Brunner have opposed the old modernists, should think that perhaps they are themselves fundamental. But we should be cautious. In America we spray poisons on the fruit trees to kill the bugs. But we have to wash the poison off the fruit, too, or it could kill us. We are glad if the new theology kills the old. But we must be cautious. It is itself poison.

Neo-Orthodoxy and the Bible

And this seems more apt to be true when we see that neo-orthodoxy agrees with the old modernism in its attack upon the Bible. Christians believe the Bible to be true. They believe Moses wrote the Pentateuch, just as Jesus said he did. They believe that Isaiah wrote all of his book, that Daniel wrote Daniel, that the Gospel of John is true, and that Matthew's Gospel is as true as Mark's. During the last hundred years these historic views have

(Continued on page 6)

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Barthian Theology Today

(Continued from page 5)

been bitterly assailed by higher criticism. We do not hesitate to say that modernism was the child of higher criticism. If neo-orthodoxy also holds to higher criticism, may we not suspect that it is modernism's twin brother?

The New Modernism claims to be a theology of the Word. It concerns itself largely with the subject of revelation. It insists that the Church's main business is to preach the Word of God. This at first sounds fine. But we receive a rude shock when we learn that Brunner does not believe the Bible to be true. He says, for instance:

"The destruction of the dogma of Verbal Inspiration, with its emphasis on an infallible book, by the modern process of re-

search in natural and historical science inevitably carried away with it the whole Christian faith in revelation, the faith in the Mediator. For in traditional Christian doctrine these two great forces, the infallibility of the Bible and the revelation of God in Christ, had been coupled together too closely" (The Mediator, p. 34).

Again he says, "The orthodox doctrine of Verbal Inspiration has been finally destroyed" (The Mediator, p. 105).

Homrighausen of Princeton expresses the same idea saying, "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book" (Christianity in America, p. 121). Mackay betrays his acceptance of higher criticism by referring to Isaiah 51:1 and 2, verses from what the critics call "Second Isaiah," as written for the Jews "in the lonely desolation of their exile" (Heritage and Destiny, p. 21), that is, over a hundred years after Isaiah died. He speaks in the true higher critical vein of the Old Testament God as presented "first under the lowly form of a tribal deity" (Heritage and Destiny, p. 17). Lewis of Drew adds, "To say that the Old Testament in its totality is inspired is to create almost insuperable difficulties for our minds" (A Philosophy

of the Christian Revelation, p. 40). The new Westminster Study Edition of the Bible edited by Mackay, Gehman, and Kuist of Princeton Seminary; Wright, Filson, and Trinterud of McCormick Seminary; Bowman of San Anselmo Seminary, and four other authors is a monument of neo-orthodox Biblical study. Almost all of the above named men are on record as favoring neo-orthodoxy. And the book is thoroughly higher critical, accepting the J.E.D.P. division of the Pentateuch, the three writers of Isaiah, the late date of Daniel and practically all the other higher critical views.

Its Doctrine of Knowledge

We should, however, analyze more closely these denials. To understand them we must briefly refer to the philosophy of Immanuel Kant. He was trying to solve the problems of epistemology—how does a person, a subject, get to know a thing, an object. Before Kant, the empiricists had said that the object impresses itself on our mind as on a blank tablet. The rationalists had said that the mind is what pictures the object, and the object has no reality. Kant tried to bring these two views together by saying that the mind contributes categories or channels of experience, and the object contributes phenomena or characteristics. Kant said that the mind by its categories can know the phenomena of an object.

Suppose you see a box. The box has hardness, color, and smell. You can know these things about the box. Still, Kant said, you can't know the box itself; you can only know the phenomena. Kant did not solve the problem of epistemology. He said the thing in itself, as the German puts it, the "Ding an sich," cannot be known. Now if you cannot know reality in this world, you cannot use arguments from this world to find God.

Kant thought he had destroyed the theistic proofs. But Barth consistently sees that if you follow this reasoning, you cannot use any fact of history to find God. History does not lead to reality, he says. He likens history to a bull that charges first one way, then rushes in another direction. He says you can prove anything from history, which really means it proves nothing.

How then can he know God? Not by history, he says, but by God's self-revelation. This at first sounds fine, but he reminds us that even God cannot reveal Himself in history. Nothing historical or natural can lead to God. The things of God are in an entirely different plane—the supra-historical. Revelation, to Barth, involves the problem of us in the plane of history getting to know God, who is in the plane of supra-history. And he says we cannot know Him except when God breaks through into the historical in a person-to-person meeting. He says that truth about God cannot be abstract, historical, scientific. It must come in a person-to-person revelation. The Bible and the historical facts of the Bible, therefore, could not be a revelation, even if they were all true on the historical plane, according to Barth.

The consequence of this view is that, if God wishes to reveal Himself to you, He must speak to you directly. You cannot learn of Him in a book, they say, or from the experience of prophets and apostles. These can talk about God, and point to God, but you must meet God alone and directly without the help of any historical fact or spoken truth. This direct meeting is called a divine-human encounter, and the revelation of God there given is said to be God's Word for you. God's Word is not a book nor in a book. It must be personal.

Its View of Truth

The Barthian, therefore, claims he does not care whether the Bible is true or not, whether the virgin birth and bodily resurrection are historically true or not. The real thing is getting the Word of God directly in a divine-human encounter. Such a view can easily accept higher criticism, deny verbal inspiration and any other precious fact of Christian doctrine—and it does! But it claims nonetheless to emphasize

Revelation and preach the Word of God.

We should stop here to say that neo-orthodoxy does not sound like I Corinthians 15:17, where Paul declares: "If Christ be not raised, your faith is vain; ye are yet in your sins." If the facts of Christ's true miracles, His resurrection, etc., are not made the basis of faith, what is the basis? Brunner says, "Faith only exists where a 'word' is accepted by the soul, or rather where this 'word' captures the soul because it comes from God, and its truth is thus self-evident" (The Mediator, p. 220). In short, there is no adequate evidence that you can have a divine-human encounter. And when you get it, it cannot be defined—only felt. This is not Christian faith; it has no real foundation nor content, and it cannot be expected to bring forth fruit in the human soul. Brunner's revelation is self-deception. It begins by a denial of the truth and the importance of the revelation God has already given.

The New Modernism and the Fall

This denial becomes apparent at every point. It is illustrated in the doctrine of sin. The Bible says that sin began when Adam and Eve disobeyed God. Before that time, Adam and Eve were not subject to pain and death—they lived in Paradise. But Niebuhr says, "A symbolic historical event, such as the fall of man, loses its real meaning when taken as literal history... it must not, therefore, be regarded... as a specific event with which evil begins in history" (Faith and History, p. 33). And Piper says:

"It is not for reasons of apologetics that we hold that the events narrated in Genesis 1:1 to 3:23 belong entirely to the spiritual world; it is because thus alone are we capable of making a right use of the New Testament eschatology. If the man whose creation is described in Genesis 1 and 2 is identical with some primitive man, and if the Garden, in which God had placed him, were some spot on this earth, then man's redemption would consist in a physical rather than in a deliverance of his metaphysical nature, and the new creation would then take place in the spheres of geology and biology merely" (God in History, p. 58).

Again he says, "In the first chapters of the Bible, human pre-history is narrated in mythical language" (God in History, p. 61). We observe here that Piper not only denies the reality of the first paradise which we lost. He also denies the reality of the heavenly paradise which Christ has prepared for us. Niebuhr, too, calls the Fall a "myth" (Faith and History, p. 121). Brunner agrees, saying, "The image of our original parents (Adam and Eve) is only a vivid way of representing an abstract idea" (The Mediator, p. 144), and speaks of "the Christian myth of the coming of God in revelation, of the creation and the Fall as its presupposition, and of the Resurrection and the coming Kingdom of God" (The Mediator, p. 380). All these he calls "myths," and not to be understood as happening in the sphere of history. They are stories which give hints of truth in the supra-historical plane. Such views are hardly a return to Reformation theology as Barth and Brunner claim.

Its View of Christ

To give in detail the neo-orthodox conception of Christ is impossible here. First, we may say that the denial of the physical miracle of the virgin birth is usual. Brunner says, "The idea of Parthenogenesis is an attempt to explain the miracle of the Incarnation"; in a footnote he adds, "This idea is connected with the biological error of the ancient world" (The Mediator, p. 325). He goes on to argue that Jesus' birth from two parents would make Him more human, and thus make the incarnation more real! He holds that the virgin birth is a bad explanation of the incarnation! Piper also says it is actually Roman Catholic and has no basis (The Christian Interpretation of Sex, p. 14). Most neo-orthodox writers express themselves similarly.

We ask then the crucial question, Who is Jesus Christ? And the Barthian will answer, He is the Incarnate Son of God, truly God and truly man, who died on the cross for our sins, and rose again in resurrection victory. Surely this should satisfy us all. How could we doubt the orthodoxy of such people! But wait a minute. Is it not possible to say one thing and mean another? The man who believes in the Word of God, but not the Bible, in the incarnation, but not the virgin birth, may not really mean what these good words say.

Indeed, Edwin Lewis shows his denial by saying, "The Resurrection does not mean that a dead man came to life again" (Philosophy of the Christian Revelation, p. 65). Niebuhr also speaks of the problems in reconciling the accounts of Christ's resurrection, and argues for the contradictory character of all historic reality, adding, "yet the church as a fellowship of believers was obviously founded upon the conviction of the fact of the resurrection. This 'fact' contained an alteration in the story through faith's apprehension of the story" (Faith and History, p. 147).

The Christian, Brunner and others say, has a hope that does not reach to Heaven or to a life beyond the grave:

"But what about the Easter stories and the empty tomb? This point must be made quite clear first of all: that the empty tomb, which certainly any secular eye-witness could observe... plays no part whatsoever in the New Testament as the foundation for faith in the resurrection... The apostles certainly had other reasons for their faith in the risen Lord than that of an empty grave!... Whoever asserts that the New Testament gives us a definite consistent account of the resurrection is either ignorant or unconscious. It is impossible to co-ordinate the different narratives into a unity, and these inconsistencies do not merely lie on the surface. Just a little, however, do they affect the heart of the matter, the real physical resurrection. For just as it is true that Paul teaches the resurrection of the body, but not the resurrection of the material substance of which the body is composed, so it is true that the Christian testimony to the resurrection is nullified apart from the assertion of the physical resurrection, without, on that account, saying that it necessarily combines with it a statement about the material body of Christ" (Brunner, The Mediator, p. 576f.).

This statement merely means that Christ did not rise in the same body which walked on earth, but we must believe in the doctrine of a "physical" resurrection anyhow—a doctrine relating only to finding meaning in this life. As Brunner says, "Resurrection is the meaning of the coming of Jesus Christ" (The Mediator, p. 579).

Their doctrine is that the resurrection as an historical fact is doubtful, and at best unimportant. But they believe in the doctrine of the resurrection in the heavenly plane of truth. The Bible story is not historically true, but it is spiritually significant, and when we accept it, it makes Christ real to us in a Divine-human encounter. So they say. But does it? If the historical story which the apostles preached as historical truth is not true, does it help us to accept it? You may use a counterfeit bill to pay the grocer, but when he finds out it is counterfeit, he will come back and want real cash. Can the Barthian get the Word of God with counterfeit history?

Really the incarnation which Barth and Brunner describe is a temporary touching of humanity by God in the man Jesus Christ. They insist that God has spoken (though they cannot prove it). To speak, He must speak personally, they say. This final and complete speaking of God to man is Jesus. But for all the proof they have, it might as well have been Mohammed as Jesus. If they give up the Bible, the true historical miracles of the virgin birth, bodily resurrection, etc., how do they know that God met men in Jesus? Homrighausen has an easy answer

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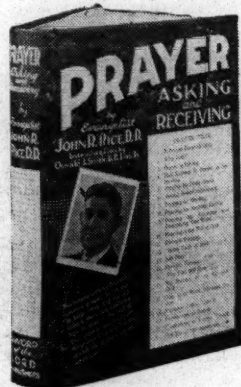
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Barthian Theology Today

(Continued from page 6)

by claiming that, "according to our best moral judgment, another Jesus has not appeared since or before" (*Let the Church Be the Church*, p. 175). This is a weak argument in comparison to the "many infallible proofs" of Scripture, which the Barthians are so ready to deny.

The Knowledge of God

Rather than hold to the Biblical teachings of the Trinity and the person of Christ, they hold a loose view of God meeting man in Jesus. Homrighausen congratulates modernists who "dealt a blow to the older untenable theological dualism" of the two natures of Christ (*Christianity in America*, p. 176). Their real view is that God in Himself is unknowable and absolutely other than man—*totaliter aliter*. Yet the paradox of revelation is that He

makes Himself known in Christ. This revelation of God is called the Son. But God is God, and therefore still unknowable. In His unknowableness He is God the Father. Barth and Brunner both speak of the Father as the *deus absconditus*, the hidden God, and the Son as the *deus revelatus*, the revealed God. In this view the Trinity is given a modalistic form rather than keeping the eternal necessary Trinitarian distinctions the Christian Church has held most precious.

It is important here to note that the hidden God, called God the Father, is not only the one whom we do not know, but whom we cannot ever know. This is taken by Barthians to be the significance of His "holiness." God being holy can never in Himself be known. The totally other, *totaliter*, is the one of whom we can say nothing. They say He is revealed in the Son. But by this they mean that any conception that we can have of God, we call the Son. There remains the inscrutable and unknowable element which they call the Father. How different from the one whom John preached, "and truly our fellowship is with the Father."

We may well feel that this view of a God of whom nothing can ever be known cannot long last. Kant's "thing in itself," which he said was real but unknowable, was soon denied by his successors. And it is perhaps not accidental that this "existential" theology of Germany, which has an absolutely unknowable God, is paralleled by an existential philosophy in France, where Jean Paul Sartre completely denies the existence of any God at all. When faith is robbed of its foundation, it cannot last when the floods come and the winds blow.

But the true Christian has a solid foundation in the fact of the real Incarnation of the Son of

God and His work for us. "But now is Christ risen from the dead, and become the first fruits of them that slept."

Salvation in the New Modernism

Such an incarnation as the Barthians assume consists merely in God's assuming our nature and condition—even its pain, thus bridging the gap between men and God. Incarnation becomes a taking of our nature without a real, personal, and eternal union of Christ's two natures. And atonement becomes an accepting of our condition rather than a satisfaction of divine justice. As Brunner puts it: "His passion in not a transaction as it certainly might seem to be in the doctrine of Anselm, a method of expiation ordained by God which gains its value from the costly nature of the sacrifice—it is a personal act; it is real, vicarious action, *identifying* Himself wholly with the human race" (*The Mediator*, p. 495 *Italics mine*). This is salvation by identification rather than by payment. It means He died in some way on my behalf, but not in my room and place.

But sadly enough, it is no real salvation after all. Barth makes it perfectly clear that he expects no future life for the Christian, nor a Hell for the unbeliever. The idea of Christ's coming as a judge to punish is frankly rejected. Barth says, "If we wish to understand aright here, we must from the start repress certain pictures of the world judgment..." (*Dogmatics in Outline*, p. 134.), as that depicted by Michaelangelo in the Sistine Chapel, where Christ is pictured coming with clenched fist to divide the righteous from the wicked (in spite of the fact that this Sistine Chapel representation is taken from the biblical description of Christ as judge). The judgment is allegorized by Barth into the paradox of God's meeting with man when he says, "Our future consists in our being shown that all was right and good in our existence and in this evil world history and—miracle on miracle—in the still more evil church history" (*Dogmatics in Outline*, p. 134). Again, "What is the meaning of the Christian hope in this life? A life after death? An event apart from death? A tiny soul, which, like a butterfly, flutters away from the grave and is still preserved somewhere, in order to live on immortally? That was how the heathen looked on the life after death" (*Dogmatics in Outline*, p. 154).

Brunner, too, denies Heaven. He denies that the Ascension means that Christ went up to Heaven, or that He is coming again. He says, "The Ascension has nothing to do with the conception of Heaven, of the kind current in olden time, of a three-storied universe. For us who no longer hold this view, this article of faith is just as necessary as it was for primitive Christianity. Through it the revelation which closes in the self-manifestation of the Risen Lord is known to be ended. It is just this idea which is necessary, if we are to know the Christian revelation to be unique. The church does not expect further appearances of the Risen Lord" (*The Mediator*, p. 585). This last part of course, means that the biblical story of the ascension is not literally true, but we must believe it—believe it in the sense that it finishes a story! Note the denial of Christ's return. All eschatology is now!

The above estimate of neo-orthodoxy is interestingly confirmed by one of their own authors, Dr. G. Ernest Wright of McCormick Seminary in an article, "The World Council of Churches and Biblical Interpretation," in *Interpretation* magazine (Vol. III, January, 1949, pp. 56, 57).

"First we may say that the Conferences [of the WCC] have been unanimous in rejecting fundamentalism. At Zetren the contrast was repeatedly made between the Christian and Mohammedan view toward the sacred writings. According to the Christian perspective, the Bible is no product of a mechanical inspiration; it is the witness to God's acts in history, culminating in a Person, Jesus Christ. God's interest, therefore, has been the revelation of Himself through those He has chosen not primarily the writing of a book

The Baptism of the Holy Spirit

(Continued from page 1)

had nothing to do with the coming of the Spirit. He came, the gift of the Father, sent by the Lord Jesus, in answer to Christ's prayer. He is given us without measure upon our conversion. Thenceforth, they say, it becomes a matter of yielding to Him. We are not to ask, to pray for Him; we have Him already. It remains for us to yield to Him, to appropriate Him.

But there is more to it than that. Our Saviour Himself has declared so. In chapter 11 of Luke, Jesus is speaking of importunity of prayer. After His parable of the importunate neighbor who gains bread for his friend because of his constant asking, He applies the lesson in these words: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil,

or the book. The fundamentalist view of inspiration was thus seen as analogous to the Mohammedan.

There is no question but that the vast majority of the non-Roman Catholic Christians represented in the World Council of Churches, at least so far they have been vocal, tend to consider fundamentalism as a serious Christian heresy. Europeans are inclined to look both in amusement and in astonishment at the strength of fundamentalism in this country. They are unable to understand it, because they feel they settled that issue long ago. The situation here strengthens their normal tendency toward a feeling of intellectual superiority in reference to us. We are great activists, but shallow and immature. Certain fundamentalist groups, therefore, have been quite right from their point of view in refusing to join the World Council; they could not be true to their principles and do otherwise. Barth, Brunner, and Niebuhr may sound on occasion like fundamentalists, but they do not believe in the literal historicity of the story of Adam and Eve, or in the Mosaic authorship of the Pentateuch, or in any number of similar items, in the way that a Hodge or Warfield or Machen would have believed. To say this is to indicate how wide and deep an influence critical study has had on the church.

What, then, shall be our answer to neo-orthodoxy? When they use the old terms in a new meaning, what shall we do? Surely true Christians who see what Barthianism really means can be trusted with the answer.

Barthianism should first be understood. Then it should be feared just like the old style modernism, which, from a different angle, also denies the Bible, its Christ, and our salvation. Then it should be opposed as God's Word tells us to oppose all the wiles of the Devil.

But the real answer, of course, is found in so clear a preaching of the truth, and so powerful an emphasis upon the fundamentals of our faith, that any denial will be recognized for what it is, and will be at once renounced. Barthianism has gained headway in a modernist church. It has a common basis and makes common cause with Modernism. Let us be awake to this new error, and ever recur to the old truths. We need today the old-time power available only through the preaching of the historic Christian faith.

Faith Theological Seminary, realizing the dangers of neo-orthodox thinking in current theology, publishes this article by its Professor of Biblical Exegesis, R. Laird Harris, Ph.D. It is hoped that it will be used of God to strengthen Bible-believing ministers, missionaries and laymen in their stand "for the faith once delivered unto the saints." On the other hand, the Seminary prayerfully presents this statement to those who are following the neo-orthodox pattern of thinking and trusts that this review of Barthianism—Neo-orthodoxy—will bring them to realize the error of it all. Since its founding in 1937 Faith Theological Seminary has been training ministers and missionaries to be true to "the Word of God and testimony of Jesus Christ." Over all these years the seminary has looked to God, by faith, for the support of its work through the free will offerings of His people.

— THE END —

know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13). The word "ask" in Greek is not aorist but present imperative, continuous action. Ask and keep on asking. Ask for what? Ask for the Holy Spirit until the fulness comes. Keep on seeking and knocking, for we may have the Spirit without measure, from fulness to fulness, from glory to glory, from power to power.

Paul prayed for the Ephesian Christians that they might be filled with the Spirit of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:14-16). Paul himself was pouring out his soul in supplication to God when Ananias was sent to him with the words that he would receive his sight and the fulness of the Spirit. At the water baptism of Jesus in the river Jordan it was while Jesus was praying that the Holy Spirit came upon Him. In Acts 4:31 it was after a glorious prayer meeting that the disciples were again filled with the Holy Spirit and spoke the Word with boldness.

The Fulness of the Spirit

It is correct to say that there is but one Pentecost, one particular, special, prophetic day when the promise of the Father was fulfilled and the new era and dispensation of the Holy Spirit was launched. But it is also correct to say that we are to pray for the Holy Spirit and to desire Him. ("What things soever ye desire, when you pray, believe that ye receive them, and ye shall have them"—Mark 11:24). We are to seek His fulness and His precious anointing. "My cup runneth over" when He falls upon us in power and great glory.

It may be true to the use of words to say that there is but one baptism of the Holy Spirit and that it occurred at Pentecost. It may be true to the use of words to say that there is but one baptism of the Holy Spirit in our individual lives. But this I know in experience and according to the Word of God: the fulness of the Spirit, which many people call the baptism of the Spirit, is repeated in saving, sanctifying, glorifying power many times, over and over again.

After the first days of Pentecost Simon Peter again was filled with the Holy Spirit. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel" (Acts 4:8). After the days of the Jerusalem Pentecost, the whole band of praying disciples were again filled with the Holy Ghost. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

After the days of Pentecost, Peter and John went down to the sweeping revival meeting conducted in Samaria by Evangelist Philip, and they prayed that the Samaritan Christians might receive the fulness of the Spirit. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet, he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17). This might be called a Samaritan Pentecost.

In later days Simon Peter was preaching the Gospel to the household of the Gentile centurion, Cornelius; and as he preached, the Holy Spirit fell in saving power upon the people. "While Peter yet spake the words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with

(Continued on page 9)

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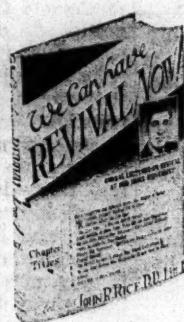
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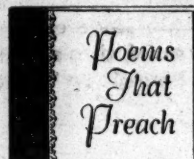


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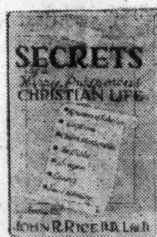
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The Baptism of the Holy Spirit

(Continued from page 7)

Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (Acts 10:44-47). Maybe this could be called a Gentile Pentecost.

In after years the Apostle Paul met some disciples in the Asian capital of Ephesus who seemed not to know the glorious power of the Lord. They had not even so much as heard whether there was any Holy Spirit. Paul instructed them in the way of the Lord, baptized them in the name of Jesus, and when he had laid his hands upon them, they also were filled with the Holy Ghost. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:1-6).

1-6). This could be called an Ephesian Pentecost.

And thus it continues through the ages—great, mighty, earth-shaking outpourings of the Spirit again and again, in Europe, in England, in America, in China, in the days of Herrnhut, in the days of Wesley, in the days of Hudson Taylor, in our own day.

The first Jerusalem Pentecost opened the floodgates of glory and power. The hundred and twenty prayed and waited to receive it. Jesus had breathed upon His disciples saying, "Receive ye the Holy Ghost" (John 20:22). This word translated "receive" is also translated "take," "accept." (Compare John 18:31; 19:6; 19:30; 19:40; 21:13, where the word translated "take" is the word in 20:22 translated "receive.") The disciples prayed. As soon as they were ready to "take," the Paraclete was ready to come. They were ready to "take" at Pentecost. Providence had brought them to that fateful hour and they were prepared. When God visited them by storm and by fire they were ready. It is thus with us today. God is ready to give when we are ready to take. Emptied of self, we can be filled with all the fullness of God.

We can experience this endowment of power from on high in our own lives and in our work again and again. We are to ask for it. We are to seek it. We are to desire it. And God is ever ready and willing to give it: power from above, the old-time power, soul-saving power, Pentecostal power, the power of the Holy Ghost!

(Condensed from the book, THESE ISSUES WE MUST FACE, published by Zondervan Publishing House, used by permission. Fourteen chapters, price, \$1.75, from Sword of the Lord. Add 15c postage.)

The Truth That Terrifies

(Continued from page 1)

shaken it off, and continued in his sin.

Before we look for a moment at the details of Paul's trial, as recorded in the earlier part of this chapter, may I be allowed to give you a brief biography of the two people who formed the audience of the great apostle to the Gentiles, as he presented the claims of Christ on this momentous day.

According to secular historians, Felix was originally a slave, but his brother had by some means obtained the friendship of the emperor, and was at this time his particular favorite. It was largely due to the influence of this brother that Felix had been elevated to the governorship of Judea, and, according to reliable history, he did not attempt to put any restraint on his sinful desires, but used his connection with the emperor's favorite as a license for the worst of conduct. His period of office was marked by trouble and disquiet, but he succeeded in stamping out every revolt by the harshest of measures. Whether in his private or public life he allowed nothing to stand between himself and the gratification of his wishes.

His consort Drusilla, one of the three daughters of Herod Agrippa, (who died under such tragic circumstances described in the 12th chapter of the Acts), has been described as one of the greatest beauties of her time. She had married at the early age of 14 or 15, but Felix had persuaded her to leave her lawful husband, and, at the time of which our chapter speaks, these two had now married and were living at Caesarea.

Such, then, was the character of the judge, at whose bar the noble apostle was to stand.

Now shall we look for a moment at the manner in which the proceedings were conducted. According to Roman law a prisoner was brought up for trial as soon as possible after arrest; so in verse 1, five days after Paul's removal from Jerusalem to Caesarea, the Jews made their appearance in the Public Court, to present their case against him, accompanied by a lawyer named Tertullus. It fell to the latter, as Counsel for the prosecution, to open the case.

He began, as was customary, with compliment to the judge, though he must have been con-

scious of its unreality even as he uttered the words. Felix was neither a good governor, nor an upright man, and was heartily hated by the Jews. If, therefore, he praised him too much, he would offend his clients; if he refrained from any praise at all he would displease Felix and probably lose his case. He solved the problem with typical lawyer's skill, and accused Paul briefly of three things: (1) Being a mover of sedition among the Jews, (2) a ringleader of a heretical sect, and (3) a profaner of the Temple—the first being an offence against Roman law, and tantamount to treason against the Emperor; the other two being violations of the Jewish law.

When he had concluded his speech, the Jews registered their approval of all that had been said against the apostle on their behalf, and Felix beckoned Paul to speak in his own defense. Very quietly he commenced his reply and disposed of the false charges in turn.

Felix saw at once that the statement of Paul was more in keeping with the letter the chief captain had sent him, than with the speech of the Lawyer Tertullus, but he scented the possibility of a bribe, and therefore remanded his prisoner, outwardly stating that he would like to enquire further into the case, but inwardly desiring to give Paul an opportunity to offer money for his release. With the same object in view, instead of sending Paul to the common prison, he was given over to a centurion, to be kept in strict custody, but with permission to enjoy the visitation of his friends, and so began the long captivity of the apostle.

But Felix was not the only one interested in this noble man. Drusilla had heard his story, probably from Felix himself, and it may have been at her request that the governor sent for Paul "and heard him concerning the faith in Christ" (v. 24.) That remarkable address, when Paul, the prisoner, preached to an audience of two people, and the tremendous effect it had upon one of them, is described in the words of our text, to which I now want to focus your attention:

"And as he reasoned of righteousness, temperance and judgment to come, Felix trembled (was terrified) and answered, Go

Editor's Notes

(Continued from page 3)

by Evangelist Leslie Greening of Dorchester, England. This is a tremendous message, an old-fashioned, Bible message with clear Gospel and urgent intreaty.

Where else could you find such sermons printed continually, except in THE SWORD OF THE LORD? Our annual \$1,000 Evangelistic Sermon Contest brought this sermon. It is one of two sermons which tied for third place. We believe it is simply a reminder that THE SWORD OF THE LORD is the greatest avenue for the spread of the printed Gospel now in existence. We print more full-length gospel messages, by the greatest preachers of the past and present, than any other such publication in the world as far as we know.

We are sold on the preaching of the Gospel. News notes, fiction, jokes, promotion of organizations—all these may have their place. But THE SWORD OF THE LORD is committed principally to the preaching of the Gospel. Like Paul we can say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). We believe that God's plan is still in effect, "...it pleased God by the foolishness of preaching to save them that believe."

It is still true that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). So just as the preacher in the pulpit must preach the Word of God, so we in THE SWORD OF THE LORD must preach the Word of God. Surely that tells why THE SWORD OF THE LORD blesses so many, saves so many souls, sets so many revival fires burning, and is growing rapidly in favor with devout Christians.

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thy way for this time; when I have a convenient season, I will call for thee."

There are at least four striking things suggested by this text that cannot fail to impress themselves upon our hearts. May God grant they may have a very definite message for every unsaved reader, as we notice first of all:

1. The Preaching of a Faithful Messenger

("He reasoned of righteousness, temperance, and judgment to come.") A great many men of lesser calibre than the apostle might have been tempted to seize this opportunity to plead their own cause, especially now that there were no accusing Jews, or eloquent lawyers present to influence Felix in his decision. Other men, devoid of the apostle's God-given courage, might have been tempted to maintain a guilty silence regarding the specific sins of which he knew his hearers to be guilty. But with Paul, the claims of Christ were always paramount, and the necessity of warning souls of their spiritual peril an ever-present burden, and so without any regard for the effect his words might have upon his own prospects, he delivers a clear and faithful message, bringing his

(Continued on page 10)

A Paper That Lifts Jesus . . .

(Continued from page 2)

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ONLY PAPER!



The Truth That Terrifies

(Continued from page 9)

hearers face to face with eternal realities.

I do not know, of course, the actual outline of his sermon, but I know enough of the style and import of Paul's preaching, to conclude that he began with a statement of the facts concerning Christ: His miraculous birth in the manger at Bethlehem, when deity embraced humanity in condescending grace; His wonderful life upon earth, fraught with miracle and power; His atoning death upon Calvary's cross, where "He was wounded for our transgressions... bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). He would, I am confident, pass from that sublime presentation of vicarious sacrifice to the manifest acceptance by God of the work of the sinner's substitute, in that "He was buried, and... rose again the third day according to the scriptures" (I Cor. 15:4).

Then, remembering that Drusilla was a Jewess, he would undoubtedly proceed to show how in all these mighty happenings the prophecies of the Old Testament were fulfilled.

Of one thing at least we are absolutely certain, Paul did not hesitate to apply the message, and press home to his audience their present need of cleansing from sin, and salvation through faith in Christ. This is self-evident from the effect it had upon Felix, who was literally terrified at the truth presented in this way.

It was probably in this last connection, that Paul reasoned of the standard of righteousness God demanded in all men, whether ruler or ruled, of the necessity of self-control, in respect of which Felix and Drusilla had been such outstanding offenders, and of a coming court of eternal justice, when every sinful man and woman would be called to account.

Without a clear presentation of the truth of God's righteous demands, and the way in which they are met alone in Jesus, no preacher, however cultured and eloquent he may be, has any message worth telling, but with it, any preacher, however faulty and imperfect his utterance, has a message worth carrying to the ends of the earth.

We have only to read Paul's great Epistle to the Romans, with its inspired argument about the righteousness of God, and how it can be imputed to sinful men, to realize how relentlessly he would pursue this theme, until Felix trembled mightily under the revelation of his own guilt before a holy God. Confronted with the record of his sinful past, as conscience painted the picture in glowing outlines, and feeling as if he were already standing at the bar of Almighty God, he shuddered convulsively at the alarming prospect.

Then, with the characteristic passion of his loving heart, Paul would unfold the wonders of redeeming grace, and show this trembling governor how Christ, the righteous One, was willing to be made "sin for us... that we might be made the righteousness of God in him" (II Cor. 5:21).

Oh, how we need men of the apostle's stamp today, and how we praise God for all whom He has raised up to proclaim these mighty truths afresh to our thoughtless and sinful generation.

At Calvary there was no mitigation of the awful sentence met with on almost every page of the Word of God: "The soul that sinneth, it shall die" (Ezek. 18:20); no lessening of the stern demands of offended justice; no abatement of Divine wrath against sin, but on the lonely cross of our Redeemer our penalty was fully met when Jesus died "the just for the unjust, that he might bring us to God" (I Pet. 3:18).

None of us can think, without feelings of intense pity, of the position of the criminal who has been arrested, tried, and sentenced to death, and who is waiting hopelessly in the condemned cell for the dread moment when the sentence will be carried into effect. And yet it is my bounden duty, as a messenger of God, to

point out that that is precisely the position of every unconverted soul. Heaven's sentence has been passed upon us, the sentence of not merely physical death (the separation of the spirit from the body) but the infinitely heavier sentence of spiritual death (the separation of the sinner from God throughout eternal ages). Every moment hastens us on to the time when that sentence, now mercifully postponed, will be executed by the righteous Judge who passed it. How essential then that Someone should be forthcoming to shoulder the burden of our guilt, and pay its terrible penalty in our stead, for the Old Book makes it abundantly clear that God "will by no means clear the guilty" (Exod. 34:7). In the words of the simple couplet:

*"God cannot pass the sinner by,
His sin demands that he must die."*

What an example for every preacher was Paul on this occasion, when, persuaded that judgment was assuredly coming, he warned his hearers faithfully and solemnly to prepare. And what shall we say of the preacher who has heard God's ultimatum to the sinner, and fails, through unbelief or cowardice, to warn the people of their danger? No language can describe the baseness of his treachery, nor the extent of his responsibility more vividly than the terrible indictment of Scripture, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8). I pray that God will save me, in this sermon, from the heavy responsibility of the faithless watchman.

Side by side with his stern denunciation of sin and faithful revelation of its consequences, Paul would fervently uplift Christ as the Saviour of all who would trust Him, and the only refuge for lost men like Felix. I would give almost everything I possess to be able to listen to that moving Gospel appeal, as the apostolic preacher led his hearers to Calvary, and pointed them to "the Lamb of God, which taketh away the sin of the world" (John 1:29), but it has not been recorded for us in Holy Writ. It has an echo, however, in the message of every true preacher of the Gospel, who seeks to make known the meaning of that awe-inspiring scene when, shrouded in supernatural darkness, the sinless Son of God voluntarily took upon Himself the load of guilty men, and "redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). There are mysteries profound in that mighty work of redemption, but thank God there shines forth in glorious simplicity the great fact that, in that bleeding, dying Form, we see our Substitute and Saviour, whom Peter describes, in graphic language, as "a Lamb, without blemish and without spot" (I Pet. 1:19-20), by whose precious blood we have been redeemed.

*O Christ what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoolest in the sinner's stead,
Didst bear all ill for me.*

*Death and the curse were in our cup,
O Christ, 'twas full for Thee,
But Thou hast drained the last dark drop,
'Tis empty now for ME.*

Because the guiltless Substitute has died, the sinful offender can be allowed to live, and now:

*The sinner who believes is free,
Can say, "The Saviour died for me,"
Can point to the atoning blood,
And say, "That made my peace with God."*

This, dear reader, is the keynote of my own ministry, and I am more than ever persuaded that any preacher who does not give this glorious truth of sin and salvation (with substitution as the means of passing from one of these states to the other) the predominant place, is at once shorn of

his power over the hearts of men and women.

From the time I received my first call to proclaim the Gospel, I have literally devoured every available scrap of evangelical ministry I have been able to read or hear, and it has left me with the profound conviction that the doctrine of eternal punishment for sin, and the way of escape through the substitutionary death of Christ, has been the secret of pulpit power from Pentecost to this hour.

My acquaintance with the history of revival shows me that Martin Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Moody's bells all chimed the keynote of Calvary. Gipsy Smith strung all his pearls on the red cord of the atonement. John Bunyan made the cross the starting point to the Celestial City. Spurgeon thundered this glorious doctrine of Christ crucified in the ears of peer and peasant alike, with a voice like the sound of many waters. In fact, every man who has counted for God, in any age, and who has moved his generation in any measure to repentance and faith, has been a man who, like Paul in this chapter, brought his hearers face to face with the great facts of righteousness, redemption, and retribution.

My brother preacher, reading this message, let me humbly exhort you to join me in planting our pulpit afresh on Calvary, preaching the great redeeming story with renewed confidence in its power to save, and look for the breath of God's Spirit upon our message as never before, until once again men and women (like Felix) are terrified at the truth, and revival comes to this country and the world.

An old whaler was once asked his opinion of the preaching of a popular minister, and gave this significant reply: "Very fine preaching indeed, but no harpoon in it." He had been accustomed, in his calling, to wait with the pointed harpoon poised ready to strike a fatal blow at his quarry, as the whale came alongside his vessel, and knew that to be successful in his object it was essential to strike with the right weapon at the right time. How much of present-day preaching fails to achieve its object in leading sinners to Christ, because the great truths that produce conviction are fatally omitted, and, as a consequence, all the harpoon-like force is missing.

Paul declared the "whole counsel of God," with passionate emphasis on the great Bible doctrines of ruin, redemption, and regeneration, and saw his listener first alarmed, then trembling, and eventually terrified at the Truth.

Let me remind you, my unsaved reader, once again at this point in my message, that one day, like Felix, you too will have to face that awful Tribunal known as "The Great White Throne," and stand before the same Holy Being as Felix was warned he would have to meet, "from whose face the earth and the heaven fled away; and there was found no place for them," as described by one who caught a fleeting vision of that coming judgment (Rev. 20:11). Shall we each one ask ourselves the searching question: "How shall I fare in that solemn day, when 'the dead, small and great, stand before God'" (Rev. 20:12). And even as we ask the question, let us remember that "we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).

A typical murder trial scene in a British Court of Law is to see one witness after another called for the prosecution, as the case is thoroughly investigated, and the evidence seems black against the prisoner, who perhaps has not a single witness he can call in his defense. The man whom he fears most then rises to his feet—the prosecuting counsel—and in quiet and measured tones mercilessly exposes his guilt, and calls upon the jury to return a verdict in accordance with justice. After piling up a mountain of damning evidence against the helpless prisoner, he demands the utmost penalty of the law, and sits down, his deadly work accomplished. Unless someone is forthcoming to produce a plea favorable to the prisoner the issue is already de-

cided. After a few minutes absence, the jurymen return, with the fate of the prisoner in their hands. One word from the foreman of that jury, and his doom is settled. The prisoner's face pales as he hears the fateful word, "Guilty." As in a mist he sees the English judge putting on the black cap (according to custom in a capital charge) and passing sentence of death upon him, as hopeless and helpless, he stumbles down to his cell to await the hour of execution. In just such a hopeless position of despair, dear sinner, you are placed at this moment, if still outside of Christ, and if any further evidence be needed, your own guilty conscience witnesses against you, and calls for satisfaction to Heaven's offended law. And in the solemn picture I have sought to draw, of the prisoner led away with the judge's final sentence ringing in his ears, we have a faint, but true portrayal of the Christless soul in the day of judgment. Arraigned before that last tribunal are all who have refused to repent, and plead guilty, in the day of grace, and they hear from the lips of the Righteous Judge the words of final doom, from which there is neither escape nor appeal, for "these shall go away into everlasting punishment" (Matt. 25:46).

In the light of these inescapable facts, dear unsaved reader, may you be led to take your place in the dock now, and admit your guilt, throwing yourself upon the mercy of God in Christ, for then you will learn how it is wonderfully possible for God to uphold the honor of His Throne, and yet pardon the offender; how He can be "Just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

Notice also in this dramatic incident of our text—

2. The Power of an Awakened Conscience

("Felix was terrified.")

Oh how the blessed Spirit of God honored the faithful preaching of the apostle. As Felix, the Roman governor, listened to the impassioned warning concerning the tragic consequences of sin, he heard a second preacher echoing the words of Paul along the corridors of his soul—the preacher whose name is Conscience, and he trembled at the voice. The effective ministry of this preacher began when the world was in its infancy, as soon as the slimy imprint of the serpent befoiled the fair beauty of Eden's Garden. All down through the succeeding centuries this preacher has unerringly found a listener to his message of rebuke. He met King Ahab, as he triumphantly trod the terraces of his murdered victim Naboth, until, in answer to his charges, the guilty monarch moistens his dry lips and cries to Elijah, the rugged prophet of the Lord: "Hast thou found me, O mine enemy?" (I Kings 21:20). He whispers accusation in the ears of King David, as Nathan, the prophet, pityingly explains the portent of his parable of the poor man's one ewe lamb taken by his rich and powerful neighbor, until the brokenhearted King cries in penitence, "I have sinned against the Lord" (II Sam. 12:13). He speaks words of irrevocable doom as, out of the inky sleeve of the night, a finger stretched along the plaster of Belshazzar's palace, tracing the sentence: "Thou art weighed in the balances, and art found wanting," and the drunken ruler's "thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another" (Dan. 5:6). He burnt his message into the brain of Judas with letters of fire, until that tortured man runs back to the priests, flings the thirty pieces of silver upon the Temple floor, and cries in despair, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4).

This same powerful preacher echoes the words of the apostle in the ears and heart of Felix, and that sinful man is terrified at the prospect of meeting God in judgment.

When Paul had been called upon to answer in the Court of Felix not long before, and had found arrayed against him powerful enemies, and persuasive tongues, he conducted his defense with calm and courageous mien, but when

the position is for the moment reversed, and Felix listens to Paul's stirring reasoning of coming judgment, he is moved to a deep sense of alarm, and betrays his concern by trembling from head to foot. If one is asked to explain the reason for this strange difference between the two men, the answer is plain. Paul knew that the charges leveled against him by his accusers were false, and he also knew that every sin which could have justly been brought against him had been forgiven and cleansed the moment he trusted Christ for salvation. He was deeply conscious of humbly striving to do the will of God, and all these factors kept his soul at peace. But Felix, on the other hand, was haunted by the ghosts of past transgressions, and harrowed by the knowledge of dark secrets of cruelty and lust. He could not bear to think too long of many of his actions himself, how could he hope to stand before the bar of God!

Felix had an evil conscience, and this made him a coward in the presence of a Spirit-filled preacher, even though that preacher was in his power, and probably, at that very moment, bound with a chain. In fact, if I were capable of painting on canvas the dramatic moment portrayed in our text, I would not call it, as it is so often named, "Paul before Felix," but, as it is in reality, "Felix before Paul." For conscience, awakened and stirred into action by Paul's faithful proclamation of the truth, has terrified its owner, and for the moment the two main figures in this swiftly moving drama have changed places; the prisoner charges the judge with breaking the divine law, and the judge trembles before the helpless prisoner.

My unsaved reader, what is your conscience saying to you at this moment, as you contemplate the thought of meeting a holy God? Does it tell you to rejoice, with ever increasing wonder, at the glorious perfection of your discharge from sin's penalty and power, and the blessed fact that "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1)? It would do so, if you had taken the decisive step of receiving into your heart and life the One who "stands at the door and knocks" saying, "if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. 3:20). But, until you take that all-important step, it witnesses against you, and, like Felix, your heart is filled with a dread foreboding as you face the prospect of the wrath of God against all who reject His precious Son as Saviour, knowing that "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). I entreat you, dear friend, if your heart condemns you, and is even now forecasting your final doom, turn at this moment to Jesus, that He may cleanse your conscience from guilt, and "purge [it] from dead works to serve the living God" (Heb. 9:14).

The story is told of a hardened sinner living some years ago in Louisville, who fired the boilers of a large factory for a livelihood. One day a passing tramp stopped and asked for a job, and was engaged to assist with the task of firing the same boilers, but before many days had passed he had a violent quarrel with the old stoker, who knocked him down with a poker. The blow proved fatal, and in desperation the stoker, realizing he would have to act quickly, picked up the body and threw it into the furnace, thinking that, being only a tramp, he would not be missed. He forgot, however, the accusing power of conscience, and every time he opened the furnace door, two great balls of fire appeared to be staring at him, the eyes of the murdered man. Finally he could stand it no longer, and asked for leave to go to Washington, but the terrible act followed him there relentlessly. He pushed on to New York, then into Canada, to Seattle, Portland, San Francisco, and down into Mexico. Finally, after four long years, conscience seemed to have been silenced, and he went back to his former employer once more. He was surprised to see him again after so long, and enquired

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The Truth That Terrifies

(Continued from page 10)

the reason for his absence. The man replied that the wanderlust had got hold of him, and he felt the urge to travel, apologizing for leaving so abruptly, and asking for his old job back. The employer gladly re-engaged him, for he had been a good workman, and as he walked into the boilerhouse, he determined that the old fear would never get hold of him again. He fired all the other boilers first, as a precaution, but, when he came to the dreaded furnace, those accusing eyes of fire were looking at him again. He slammed the door quickly, but every time he opened it, the same terrible sight appeared. At last, as he was sleeping one day, his colleague heard him mutter,

"I killed him with a poker, and threw him into the furnace."

The man ran to call his employer, who, as he came into the room, heard the sleeping man repeat,

"I killed him with a poker, and threw him into the furnace."

"That explains," said the employer, "why that tramp disappeared so quickly, and never even asked for his wages."

An officer of the law was called, who awakened the sleeper and said,

"You are my prisoner. You killed a man with a poker, and threw him into the furnace."

"You have caught me at last" the guilty man replied. "Take me away and kill me, or throw me into the furnace if you like, for I tell you I have been in Hell for four long years."

There is no preacher so effective as the power of an awakened conscience, and Felix felt the burning torture of its lash, as he reviewed his sinful life in the prospect of God's judgment bar.

Hear me, once more, unsaved reader, as I press this theme upon your heart, and flee for refuge to Jesus, and His precious cleansing blood, ere that day find you unprepared, when "God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). Let me assure you that, in spite of the disinclination of the sinner to accept the solemn fact, and in spite of the widespread conspiracy to exclude this unpopular doctrine from the twentieth century pulpit, the unwelcome truth remains that, in the purposes of God, a day has been set apart for the inevitable, and unavoidable, arraignment of the sinner before the bar of eternal justice, for God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31). Persist not in the folly of unbelief, when God Himself has spoken, for if you appear before that awful tribunal, uncleaned from sin, you will indeed find it to be "a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Let me now invite you to notice in this dramatic record of the awakening of Felix's conscience:

3. The Peril of a Postponed Decision

("Go thy way for this time; when I have a convenient season, I will call for thee.") Though greatly disturbed and alarmed by Paul's message, the Roman Governor quickly stifled his conviction and did not allow his sense and feeling of guilt to ripen into open decision for Christ. As so many thousands have done since, and as perhaps you, dear reader, have done many times before, he postponed his decision to a future day. Often after this he sent for Paul, with the secret hope of the offer of a bribe, but never again was he so moved about the welfare of his soul, and so far as we know, he continued to live, and finally died, the slave of sin. He knew full well he ought to do as the faithful preacher said, but his past life, and the association he had formed with the woman at his side, fettered him completely. He could not break away from Drusilla, even for the sake of Christ.

There is always an element of hypocrisy in procrastination, and although Felix ostensibly only put Paul off for that particular time, in his heart he knew he never

meant to call for him on the same business again. The "convenient season" of which he spoke never came, and yet he flattered himself that he had not deliberately refused to heed the call and claims of God—he had only delayed; forgetting that, in God's reckoning, delay is tantamount to refusal.

Felix has arrived at the crisis hour in his life. In all his previous history there had never been a moment so fraught with possibilities of everlasting blessing, or so heavy with potential loss, as at this interview with Paul. He knew that the only right course for him to adopt was to obey the message of the apostle, to which everything within him at that moment agreed, but the cords of sin held him fast, and he could not break away.

To postpone decision was the Devil's master-stroke of strategy in the case of Felix; he should have risen in the power and strength of God's Spirit, whilst that gracious Being strove, and, without a moment's further hesitation, cast himself on God's redeeming mercy in Christ.

There may be someone reading these lines who has often trembled under the faithful preaching of the Gospel, perhaps once again God's Spirit speaks afresh to your soul, and you are sorely disturbed at the prospect of eternity. Let me, I beseech you, dear friend, warn you earnestly against repeating the folly of Felix, and stifling your convictions. Do not choke down the cry of penitence which perhaps is even now partly framed upon your trembling lips. Let it come clear and decisive from the depths of your needy soul: "Lord, save me, I perish," and let the feeling of this destiny-fraught moment stiffen into open decision for Christ.

If Felix had only realized the solemnity of his act of postponement, he would have decided differently. It was not merely a preacher, nor even an apostle, he was bidding to wait his convenience, but he presumed to dictate conditions of surrender to the Lord of Life and Glory, impiously calculating on as many future opportunities as he might himself desire.

Listen, dear unconverted reader—I have no Gospel for tomorrow; my commission is only for today. It is because I am convinced that it is this attitude of procrastination; this persistent putting-off of the great question of the welfare of the soul, which is responsible for the doom of millions, that I come to you now with a mighty urgency of God's Spirit upon my soul, and seek to write this word upon your hearts, "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

"Today" is the voice of God bidding you to decide—"Some more convenient season" is the voice of Satan, urging you to postpone. One is the language of Heaven, the other the language of Hell. May God grant that any who reach this part of my message still undecided, may now at once respond to the gracious overtures of the Spirit, and hear His voice saying with persuasive power, "To day if ye will hear his voice, Harden not your hearts" (Heb. 3:7, 8).

Perhaps the most widely quoted and famous of modern proverbs is the one which tells us that "procrastination is the thief of time," but, true as that saying is, it is even more true that "procrastination is the thief of souls," for many a man and woman has put off the important matter of salvation until they ultimately discover that their delay has cost them their souls. Let me take up the pen of Divine warning, and write this word upon your heart:

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1).

Captain Taylor had circumnavigated the globe, and was bringing fame and fortune to England. After a long and arduous journey, he put in at an Irish port for fresh supplies of water and food to keep them going until they reached Liverpool the next morning. But a terrific storm came up in the Irish Sea, and when the

morning broke, the vessel had disappeared, with all hands on board. When the minister of Captain Taylor's church went down to his home to break the sad news to his wife and family, he saw joyous preparations being made for his welcome home.

When at last he had courage to acquaint the Captain's wife with the tragic tidings of her husband's death, she burst out into tears, crying in her grief, "LOST—and so near home!"

One feels that a similar lament could be made over the story of Felix, as we see this man, terrified by the truth, wrought upon by the Spirit, convicted of sin and told of pardon available through Christ, on the verge of decision, and yet, "LOST—and so near home!"

At the risk of repetition, let me again emphasize the fact that if you are conscious of a desire to get right with God; if you feel, even now, the gentle strivings of His Spirit, you must not, at all costs, treat such an experience lightly, and once again say:

Go, Spirit, go thy way;
Some more convenient day
On Thee I'll call,

lest He take you at your word, and your heart becomes effectively hardened against all future appeals. Finally, look with me at:

4. The Possibility of an Undisturbed Soul

How often we forget that there were two people in Paul's audience on this solemn occasion. We are so used to watching Felix, and his reaction to the stirring message of the apostle, that we have perhaps overlooked the apparent lack of effect upon Drusilla, who, as far as we can tell, was completely undisturbed at the thought of coming judgment. It does not appear to have produced any great

impression upon her guilty soul—in fact, I have often thought it possible that she may have glanced at Felix with a look of contemptuous scorn, to think that he, a proud and powerful Roman governor, should pale and tremble before the preaching of this audacious prisoner. There is a graphic description, in the writings of a great secular historian, of the sudden destruction which overtook Drusilla later, when, with her son, she was caught so tragically in the eruption of Vesuvius, which buried Herculaneum and Pompeii beneath its ashes. I have often wondered whether, in that awful hour, she caught a lingering echo of the impassioned words of the apostle, and saw again his earnest, tender gaze, as he pleaded for the soul of Felix and herself. However that may be, one is certain that, at the moment you are reading this, she and Felix would give all they ever possessed, to be given the golden opportunity of decision which is now within your grasp.

If it was possible for me to take you to the confines of the lost world at this moment, and, in your hearing, speak to those who are there, including Felix and Drusilla, they would join me in warning you to make an immediate decision, whilst God's Spirit lovingly speaks to your heart; as, smitten with remorse and torn with the pangs of conscience, they bitterly rue the folly which led them to postpone decision, and (in the case of Drusilla, at least) to treat God's message of solemn warning with unconcern.

Oh, that it might grip your heart, dear sinner, with a healthy fear, that if you continue to close your ears to the pleading voice of God's Spirit, the chances of your coming to Christ are becoming more and more remote, be-

cause of the awful process of the hardening of the heart.

God is waiting now to save you, if you will but arouse yourself from the sleep of delay and indecision, and, realizing your peril, act before it is eternally too late.

A chief magistrate in one of the ancient Grecian states became decidedly unpopular, and the people were conspiring to take his life. On the very day when the fatal plot was to be executed, the magistrate was engaged in his usual round of pleasure, when a courier arrived from Athens in great haste, bearing a packet containing an account of the whole conspiracy. The messenger, on admittance to the presence of the magistrate, said,

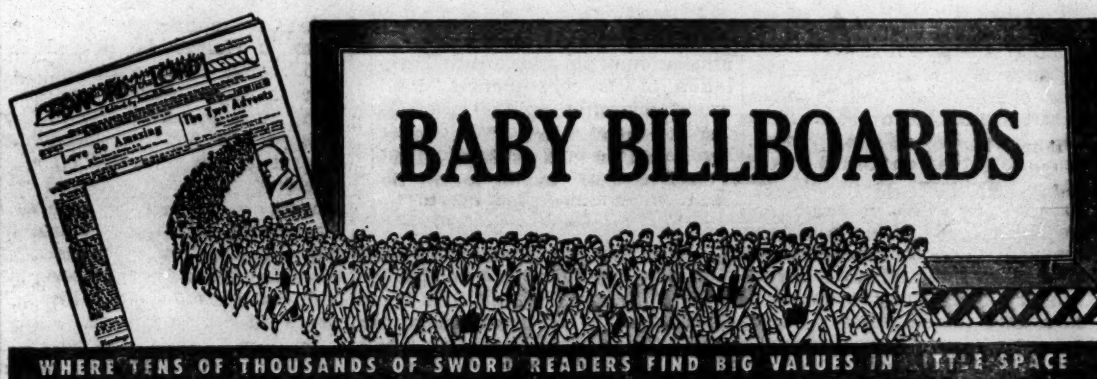
"My Lord, the person who sent these letters begs you to read them immediately; they contain serious matters."

The victim of the plot laughingly replied:

"Serious affairs tomorrow," and continued his revelry. That very night, the assailants rushed into the palace, and murdered the foolish magistrate, with his associates, leaving to the world a striking example of the folly of procrastination. Thousands of men and women, since that day, have been approached concerning eternal matters, but, like the unhappy magistrate, they have laughingly replied, "Serious affairs tomorrow," until, in an unexpected hour, they have slipped into eternity, to experience the reality of those dangers of which the gospel herald would fain have warned them.

God, in his infinite love, has providentially led us together through the medium of this message, and I would seek to say this final word before we part. I come to you, dear unsaved friend, as a

(Continued on page 12)



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News Notes

NEW HEADQUARTERS FOR OMS

Dedicatory services, featuring Mrs. Charles E. Cowman and Dr. Bob Pierce as speakers, were held January 16 for the newly built offices of the Oriental Missionary Society at 850 North Hobart Boulevard, Los Angeles 29, California. The old buildings across the street were purchased by the city for a projected park site.

BIOLA PLANS MOVE TO NEW FIFTY-ACRE LOCATION

Los Angeles. —The Bible Institute of Los Angeles plans to move to a brand new campus near La Mirada, Calif.

Since its founding in 1908 through efforts of the late Layman Stewart, pioneer of the Union Oil Co., the Institute has been housed at the Church of the Open Door in downtown Los Angeles. But it has long outgrown those facilities.

The school's 15,000 alumni now serve in almost every corner of the earth, according to Dr. Samuel H. Sutherland, president.

The new campus, costing at the outset \$2,500,000, will be on a fifty-acre site and accommodate more than 1,000 students initially. Other facilities will be added to provide for between 1,500 and 2,000 young people.

The institution is composed of four schools: the Bible Institute, Bible College, Talbot Theological Seminary and the School of Missionary Medicine.

The latter will remain in the

(Continued on page 12)

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The Truth That Terrifies

(Continued from page 11)

messenger from God, to tell you that He is waiting just at this moment, with a wealth of everlasting kindness, to pardon, welcome, and restore your sinful soul. Jesus, my precious Saviour, stands with outstretched hands, tenderly pleading in tones of compassionate invitation. "Let the wicked forsake his way, and the unrighteous man his thoughts," says Isaiah, the evangelical prophet, "and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 7). The writer of this message, who has sought to pour out his loving concern for your soul in every word, would echo that grand Old Testament promise in your ears, as a final invitation, and, "as though God did beseech you by us: we pray you in Christ's stead, BE YE RECONCILED TO GOD" (II Cor. 5:20).

Heed the Call of the English Evangelist; Decide Today!

THE SWORD OF THE LORD received this message from England. God has brought it to your attention. You have read the stirring and serious words of Evangelist Greening. Now let the editor plead with you to decide today for Christ.

It is a terrifying truth that you must meet God, that you must be judged for your sins, that you must be cast into outer darkness and eternal punishment if you do not take Christ as Saviour. It is not only wise to be moved with godly fear; it is folly to ignore the warning of God! Will you turn today to Christ, trust Him as Saviour, claim Him, and set out to live for Him?

The moment you turn your heart to trust in Christ, He will come into your heart, will forgive you and save you. He will give you a new heart, will write God's laws on your mind, will take you as God's own son! In Jesus' name, trust Him today.

If you will take Christ as your own Saviour today, now and forever, I beg you to make it certain. Say an eternal yes to God in your heart, then sign the following decision form and mail it to the editor.

Evangelist John R. Rice,
Editor, THE SWORD OF THE LORD,
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon, "The Truth That Terrifies," by Evangelist Leslie Greening of England. I know it is folly to neglect salvation, to ignore God's warning. I admit that I am a poor, lost sinner who needs saving. So here and now I turn from my sin to trust in Christ. In my heart I ask Jesus to forgive me and trust Him to do it, on the merits of the blood He shed on Calvary for me. I believe God's promise that He loves me and is anxious to save me. Therefore I here and now, this moment, turn my heart from sin to trust in Jesus. I accept Him as my own personal Saviour. I will claim Him openly as my Saviour and set out to live for Him from this day forward. Please send me Christian literature that will help to settle me in the faith and show me how to live for God.

Signed _____

Address _____

Prayer--Asking and Receiving

(Continued from page 3)

I could not borrow the money and could not sell my horse. I remember that on the thirteenth day of January, as a cold mist was falling, I went out by the woodpile, through the pea patch, crawled through the fence and walked over the hill to a place of prayer I had. It was in the brakes in a bare ravine under a chaparral bush. There I went down on my face and prayed. I told God that I would do anything He wanted me to do: I would preach the gospel, or I would be a gospel singer, or anything else that He should clearly lead. I told Him I would give carefully a tenth of my income besides free-will offerings through the years. Then I told Him that since this burden was on my heart it must be from Him and I must ask Him to give me the means to go through college. I promised Him I would go, and I would look to Him to open the way before me.

I had been reading the little book, "How to Pray," by Dr. R. A. Torrey (one of the very best; every Christian ought to read it). I packed my little trunk which mother left when she died and told my father I would send him word when to ship it to me. Then I saddled my horse and rode away through the rain toward Decatur, Texas, to Decatur Baptist College.

On the way I talked to the Lord and told Him I would try every way to borrow money on my horse or to sell the horse for the money for the first tuition. I rode twenty-five miles and the next day walked into the Power State Bank at Archer City, Texas. Speaking to the cashier I said, "Mr. Power, I would like to borrow some money on my horse. I am going to college." He did not even look at the horse, but reached for a bank note and said, "Mr. Rice, how much money do you want?"

That stumped me! I hadn't ever gotten that close to getting the money before! But I said, "Well I will need to get \$60.00 for the first payment on tuition."

"How long do you want it?" he asked, waiting to fill in the due date.

"I could pay it back in six months, I think, when I am back home in the harvest," I said. So he made out a note for \$60.00, payable in six months, and I signed it.

A man standing at the window spoke up and said, "Mr. Powers, you told me you couldn't let anybody have money for longer than three months in these hard times we are having!"

"But this young man is a friend of mine and did me a special favor once," the cashier said. The favor was that I had once taken ten minutes to show him what I had learned from a book about grafting high-grade peach branches on to old trees for his orchard!

I rode on to Decatur College. God gave a job when the president told me at first that there was no job to be had. Soon I was milking cows and waiting on tables to pay my board. But another payment would be due on tuition soon, and I took it earnestly to God in prayer. Soon the president, Dr. J. L. Ward, who was a great blessing to me, and wonderfully kind, called me to his office and said, "John, can you teach a class in arithmetic for some backward boys who are not ready for the junior college course in algebra and geometry?" I assured him that I could, and soon I was making enough money to pay my tuition.

But I had few clothes. They were worn thin, and in my room late at night I patched my worn trousers. They became so thin and their strength so uncertain that I got to the point of carrying my cap behind me when I walked, to hide the patches!

One night I said to my roommate, Riley Whately, "Riley, I am going to have to leave school if I don't get some clothes. I have gone as far as I can with patching these trousers." Riley suggested that we pray, and there together in our room we bowed in prayer; and God gave sweet assurance. That was Friday night. On Sunday afternoon there came a long-distance call from my uncle in Gainesville, Texas, a generous and godly man who is now in Heaven. He said, "John, how much money do you need for some clothes?"

"How did you know I needed any money for clothes?" I asked.

"Well, I think a boy would always need clothes when he is in school," my uncle said. And after a little further talk he said for me to be looking out for a check. I had told him \$15.00 would buy the suit I needed, but the check

was for \$20.00; and I bought a blue serge suit, a cap and shoes with that \$20.00! Later I paid back every dollar of it, bless God; but my heart is blessed every time I remember how God answered prayer again, and again, and again!

I went on through junior college, and then through university and two years in the seminary with eight months out for time in the army, and yet I did not lose a day out of school for lack of money. I had a Backer Who supplied my needs. God answered my prayers!

And God has not changed since that time; He still answers prayer for all kinds of material needs; for jobs, for food, for clothes. In January, 1941, I told in a radio broadcast from Grand Island, Nebraska, the story above of how God answered my prayers and helped me through school. An unhappy lad in Kansas State College had tuned in and heard the story. He was heartsick because of all the wickedness on the campus and the atheism and deliberate godlessness in the classrooms. He had long been praying that God would send him the means to go to Wheaton College, but he had no money. When he heard how God had answered my prayers, his heart thrilled and he said, "God can take care of me, too; and I am going to Wheaton College!" When his roommate came in he was packing his clothes and told how, though he had no money, he believed God would help him get to Wheaton, Illinois, and that He would furnish the means for his tuition and board in that great Christian school. He hitchhiked to Wheaton College. Within two hours after he arrived in town he had a job to pay his expenses and a place to work for his board. Later he told me the story and now works part-time in my office, paying his own way through school.

In the summer on his father's farm in Kansas he prayed that God would open some way for him to make enough money to come back to school. He felt impressed to buy a secondhand threshing machine. When it wouldn't work he stopped and prayed, and God showed him what was wrong. Soon he had paid for the machine four times over, threshing grain for neighbors, and had enough money for his next year's tuition in college.

In 1926 I resigned as pastor of the First Baptist Church, Shamrock, Texas, to enter full-time evangelistic work. I felt impressed to have a special time of dedication to God, and I entered into a covenant with Him like this, "Lord, I'll look after Your work, and You look after me and my family." I gave up \$10,000.00 life insurance. My wife and I agreed that we would trust in the Lord and not in men. I decided not to have again a regular salary and never to set any kind of price on my services for God either as pastor or evangelist.

For example, for six months in 1931-32 I had a daily radio broadcast on WBAP at Fort Worth. The broadcast fee alone was \$25.00 a day. Two secretaries were needed to keep up with the work, besides the expenses of my family, and thousands of pieces of literature given away. Day by day we went to God in prayer, and God sent the money. I had no church to help on the expenses. I did not take public collections for the broadcast. And on the

radio by agreement with the station I was never to make any special appeal for funds. I could only say, "This broadcast is maintained by the free-will offerings of God's people." Yet every week there was money in hand to pay the broadcast fee, to pay the workers, and for the necessities of life. And the way it came was by daily, believing prayer.

One day, as was our custom, Mrs. Rice, one of the secretaries and I agreed to pray for \$30.00 to come that day. We expressly named \$30.00 in our prayer and agreed in asking God for it. The morning mail came about 9 o'clock and contained among many letters offerings totalling \$13.50 for the radio broadcast. The noon mail came with letters asking Bible questions, telling of blessings received through the broadcast, but with no money. The afternoon mail came about 3 o'clock with other letters but with no money. I had some way expected, though we had not specified, that the \$30.00 would come in the mail that day. Most of the money for our needs came by mail, nearly all of it.

However, I went into a study and began to dictate a Bible lesson. Later a secretary came to the door and said, "Brother Rice, Mrs. W—— wants to see you." I invited her to bring the lady in and she came to thank me for the blessings received from the radio broadcast.

As she talked a bit about the blessings she had received through my Bible teaching, she opened her purse and handed me a \$1.00 bill. She said, "I will never forget how my heart was thrilled the first time I ever heard you at an Epworth League meeting explaining the Scriptures. And now to think of the joy I have in hearing you on the radio every day!" Tears came in her eyes and she said to me, "Give me that dollar back!" And she handed me a \$5.00 bill instead.

"My neighbor has been listening to you, a Catholic woman," she said. "She had seemed so hard to reach and so far off from God, but now I am beginning to believe that she may get saved. It is wonderful what the broadcast is doing for people who hear." Then suddenly she said, "Here, give me the \$5.00 bill, and I will give you ten instead!" So she gave me a \$10.00 bill instead of the five and continued speaking about the blessings they had received. As she told how her husband had been blessed by the broadcast, she said, "I believe Frank would want me to give you everything I have in my purse except just carfare to get home!" With tears in her eyes and with trembling lips she handed me back the \$5.00 and the \$1.00, and then in her coin purse she found coins totalling fifty cents and handed them to me.

With happy steps she left the office and went away and I turned again to the Bible study lesson I was dictating to a stenographer. But in the back of my mind things began to add up—\$13.50 plus \$10.00 plus \$5.00 plus \$1.00 plus 50c—exactly \$30.00! My heart ran over with joy. Thirty dollars that day was better than \$50.00, because it was exactly what we asked for!

Solemnly, earnestly, in the fear of God I say unto you that again and again, many, many times, God has that definitely and that specifically answered my prayers for material matters and even for money. I KNOW that God answers prayer. He has answered my prayers.

With less than \$10.00 in cash, in July, 1932, I went to Dallas, feeling definitely impressed of God to begin an open-air revival campaign and to organize a new church in Dallas of which I should be the pastor. Not a dollar had been promised by any friend for this purpose. Very few people in Dallas knew me. We had no seats, no money for electric lights, for advertising, for radio time; no money for living expenses. I found a vacant lot which God seemed to tell us to use, and I paid \$5.00 for the first week's rent. I had announced on the radio that on a certain day I would meet on that lot any who might want to come to help build benches. That morning enough money came to buy a load of lumber, the seats were built and the work began. Time would fail for me to

News Notes

(Continued from page 11)

downtown area because its students train in Metropolitan hospitals.

AFRICAN LITERATURE SAFARI

Villagers in Southern Nigeria gape to see a house on wheels roll into their village. Their eyes further open in amazement as a man and woman open up the sides of the truck that pulls the house trailer, showing stocks of Bibles and the colorful *African Challenge* Christian Newspaper.

Ready for anything new, the villagers gather around at night and sit on aluminum benches (seating capacity: 300) that also come out of the "wonderful" truck, and see Christian films projected with light from the truck's power unit.

It is all part of the "African Literature Safari" being launched by the Rev. and Mrs. Vander Schie, Sudan Interior Mission workers who have just returned to Nigeria, West Africa.

PARENTS AND CHILD SMOKING

Headmaster C. C. Bell of a British coeducational school said hundreds of children are smoking at the age of 12 or 13 because their parents reward them with cigarettes for running errands.

He said one 13-year-old girl at his school is "virtually an addict who can't give up cigarettes" since her mother started giving them to her.

Bell said, "It's another sign of the lower moral standards among people generally."

tell of how the work grew, how the great brick tabernacle, 90x146 feet, was built, with all of it paid for in cash, how the congregation of the new church grew to 1,400 members and more and how thousands of souls professed faith in Christ in seven and a half years. But God gave all the material things in the heart of the depression, in answer to prayer.

I prayed for a car and got one in three days from totally unexpected sources. I prayed earnestly in a time of distress and God gave in two days' time a check for \$1,000.00 from a man I had never seen, who had never seen me; and between us there had never been a word by mail.

And through these fifteen years (written in 1941) since I determined to trust wholly in the Lord, there has been an unending stream of wonderful answers to prayer about material things. This week, for example, we needed \$500.00 for a printing bill. I had been reading the life of C. T. Studd, and before knowing that this amount would be needed, had decided to set apart anything I might have in the bank and apply it on printing bills. Other money was at hand for THE SWORD OF THE LORD and through the sale of gospel literature, but there was not quite enough. And, behold, here came a letter with a check for \$25.00 from a church in Mississippi. After prayer they had felt impressed that they should have given me more for a revival three years ago. But God's timing is perfect. (Later: today, Saturday, we sent the last of the \$500.00 Praise God!) Solemnly I tell you that the definite provision of God for our needs is a regular and unfailing thing, and that literally thousands of prayers for particular, definite material needs have been answered.

Let us believe, then, that all the promises about answer to prayer apply to matters like daily bread, jobs, and money for clothes, or for the coal bill.

"What things soever ye desire when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). This means dollars and cents!

"If ye shall ask ANY THING in my name, I will do it" (John 14: 14). This means anything in the world that you need and want when you pray!

Oh, may God teach us to pray from our hearts, in sincere faith, the prayer He taught us to pray, "Give us this day our daily bread."

MOVING SOON?

To make sure of getting your Sword promptly, please send advance notice of your change of address directly to us.

At least five weeks before change takes effect let us know:

1. Date you're moving
2. Old Address
3. New Address

If you clip the old mailing label from your Sword and send it in with your change of address, that will help.

Write to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois.

It's possible to have your mailing address corrected by filing your new address with the Post Office, which in turn will notify us. But if a copy of the magazine is sent before that notice reaches us, it means expense for you in forwarding postage.

Have you read the ads